Educational Philosophy
Of
Swami Dayanand

Educational Philosophy Of Swami Dayanand

Dr. Raghunath Safaya
M.A., M.Ed., Ph.D., P.E.S. (I)
Principal
Govt. College of Education,
Chandigarh.

Dwarikanath Bhan
M.A., M.Ed.
Principal
A. S. Higher Secondary School,
Mukerian.

THE INDIAN PUBLICATIONS
P.O. Box No. 49, Hill Road,
AMBALA CANTT.—133001

1st Edition September, 1977

Price Rs. 40.00

Published by V.M. Vaid, Prop. The Indian Publications, P.B. No. 49, Hill Road, Ambala Cantt. Printed by B.S. Soni, Prop. Soni Printers, Bazar Radha Kishan, Ambala City.

Preface

The past-independence period has witnessed an all-round colossal upheaval in spheres-political, social, economic and educational. Never in our history did such rapid advancement take place in the field of education as during the period. Correspondingly there have been changes in educational theory and practice, though some changes are still required. We need to redefine the aims of education in accordance with our traditional culture, and idealistic thought. A synthesis of ancient and modern, western and India, and of theoretical and practical is the desideratum.

Along with eminent Western educationists, India produced a number of master minds, teachers saints, Gurus and Acharyas. From Yagnavalkya and Janaka of the Upanishadic Age upto the modern times, a host of teachers, Gurus, Acharyas, sages and philosophers like Krishna, Mahavira, Buddha, Shankara, Ramanuja, Dhyaneswara, Guru Nanak, Tulsi Das, Rama Krishana, Vivekanand, Rama Tirtha, Dayananda, Gandhi, Tagore, Maharashi Raman and Aurobindo have kept the lamp of Indian idealism burning.

During the last century, a renaissance movement started for the revival of Indian Cultural values, civilization, moral, religious and educational thought. Swami Dayananda was one of the fore-runners of the movement. His contribution to the renissance movement, revival of Indian (especially Vedic) Culture, and to the educational thought and practice based on Indian Culture but suitably synthesised with modern thought, left a significant mark on the educational system of the country through, what is called, D.A.V. Movement in Education.

Although a lot of literature has been produced on the educational thought of great men like Dr. Radha Krishna, Aurobindo, Nehru, Jakir Hussain, Gandhi and Tagore, yet a

compedium regarding the contribution of Swami Dayananda in the educational field was yet to be attempted.

The authors have personal experience of having worked in Arya Samaj as social workers and as teachers. Long ago when they made a deep study of the relevant literature, they resolved to organise the thoughts in the form of a treatise. Better late than never. The idea fructified in the form of the present treatise two years ago, on the occasion of Dayanand Shatabdi. The book should have seen the light of the day, but for the long illness of the publisher, and his untimely tragic death. It is creditable on the part of the young son of the publisher to have brought it out, even under extreme financial stringencies and mental agony. Some printing mistakes have crept it, but the same shall have to be rectified in the next edition.

The authors offer the result of the humble effort to the teacher community and trust that it will stimulate their thought and provide guidance.

Raghunath Safaya

Dwarikanath Bhan

Contents

एतद्देश प्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्व मानवाः ॥

मनुस्मृति

"People from all parts of the globe, will repair to this country in quest of knowledge and will learn lessons in moral conduct from her high born intellectuals."

"If I were asked under what sky the human mind has almost fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who studied Plato and Kant—I should point to India."

—Max Muller

INTRODUCTION

"We are lacking even today public spirit and patriotism. We are still concerned about over own little interests. If these interests are satisfied, we do not seem to bother about what happened to others. That motive of service about self has not yet got into our actual practice, we are far away from the professions we make"[1]

—Dr. **Sarvapali Radhakrishnan**

We are celebrating the birth centennary of the most illustrious intellectual and leader of the last century—Swami Dayananda Sarswati. We are also taking stock of our present social, economic and poltical condtions in our country, 28 years after gaining independence. The above quotation of Dr. Radakrishanan aptly describes our present moral climate.

It is in this context that the authors view the significance of Swami Dayanand Sarswati's teachings. Before the advent of Swamiji the Vedas—fountain head of knowledge—were practically a sealed book. Non-Brahmans, were prohibited from reading the Vedas. The Smritis were strictly enjoined upon all Non-Brahmans the duty of not even listening to the Vedas, when they were read or recited by the Brahmans who claimed the exclusive monopoly of reading and expounding them.

1. Speaking at Calcutta on Dec. 28th 1958 on the occasion of the Bipindra Pal Birth Centenary Celebrations.

The life of Swami Dayanand was spent in entirely breaking down the solid crust that has so wildly, so extravagantly over-grown the Vedas—the source of true knowledge. Of all the books that have moulded Dayanand and shaped his philosophy, the Vedas hold the top place. It cannot be separated from his life. His heart and mind have both received more nourishment from the Vedas than his body has from his mother's milk, ...He lives and moves in the atmosphere of Vedas, which are his life's breath. "Go back to the eternal springs of the Vedas, they shall stake thy thirst for knowledge", thunders the voice of the great Swami from the corridors of time.

It was his constant endeavour to bring the Vedas within the reach of all. He exhorts all people, the rich and the poor, the wise and the ignorant, to read the Vedas—spring of wisdom—in original, and guide their lives by what they learn from them. In short the Vedas have always been the source of his inspiration whenever he was hunted by doubts and disappointments. In this respect Swamiji has practically abolished the caste system (details of which will be given in the pages that follow), that dragon, that has been eating into the vitals of Hindu Society, arresting its growth and dwarfing its development. He vehemently emhasised this glaring fact that every mortal is entitled to chant the holy verses of the Vedas, without any hinderence.

The subject of ancient Indian History and the main features of education in ancient India, which Swamiji emphasised in his *mangum opus* the Satyartha Prakash (सत्यार्थ प्रकाश), is a subject of great interest and importance to the student, both of education as well as of civilisation. "Educational Institutions usually mirror the ideals of a nation and enable us to understand the spirit of its civiltsation."[2] This was more especially the case in ancient times when schools and colleges were the chief centres, wherein the rising generation could be imbued with free traditions of the race and induced to adopt them in its own life.

---

2. Altekar, A.S., Education in Ancient India-p 1.

Swami Dayanands' views on education are derived from his general philosophy of Vedas, which is known as the main source of true knowledge and from the study of Vedas, he came to the conclusion, that the prevailing system of education has compelled the Indians to forget their origin and their civilisation, from which other civilisations of the world have derived and enriched their lot. He has warned us against its inherent dangers. He advocated Vedic system of education, which was one of cogent criticism. He laid stress that logic and reason do not care for persons and personalities. Empirical knowledge, every-where shirks to face reasoning. Revernce in Reasoning is not to be expected, for it cannot be commanded. "Cold reasoning hears no Comands."[3]

It goes to the credit of Swamji that he sounded Indians and the humanity at large that true knowledge of Vedas is a source of illumination and gives a correct lead in the various spheres of life. Knowledge says one thinker is the third eye of man which gives him insight into all affairs and teaches him how to act. "The illumination given to us by education shatters illusions, removes difficulties and enables us to realize the true value of life."[4] It nourishes us like the mother, directs us to the righteous path like the father and gives us delight and comfort like the wife, and is a valued companion when we are in the solitude of a journey. "Thus the individual's supreme duty is to achieve his expansion into the Absolute, his self-fulfilment, for he is a potential God, a spark of the Divine."[5] So Swamiji is of the strong view that education must aid in his self-fulfilment and not in the acquisation of mere objective knowledge. It is more concerned with the subject than the object, the inner than the outer world. The main business of Education is to open up other avenues of true knowledge than the mere brain or the outer physical senses. It seeks to educate the mind itself as the creative principle in man, the creative principle of his culture and civilisation. So according

3. Sudhakar M. In Defence Satyarth Prakash-p 7.
4. Altekar A. S. Education in Ancient India-p 4.
5. Mukerji Radha Kumud. Ancient Indian Education p-xxiii.

to him, mind is the medium and instrument of knowledge. "The chase counts more than the game."[6]

Our failure to make constructive use of past hidden treasures of our culture and civilisation and our unwillingness to resist our destructive impulses have unleashed evils in the lives of our men and women, which have rendered their existence on this planet "weary, stale, flat and unprofitable" and we find ourselves "wondering like Macbeth," Whether life is worth living, whether it is not, in reality "a tale told by an idiot, full of sound and fury, signifying nothing"[7] In a situation like this, we require men and women who are active, intelligent, love inspired, co-operative, socially sensitive, courageous, God-fearing and possessing inward detachment and superiority to material possessions. For only they can substitute self interest for public good and can subordinate personal loyalty to social welfare. Indeed they alone can built up that Ideal Bharat which is based on respect for man, regardless of all accidental differences of race class or creed; readiness to share the good things of life with others, tolerance of difference as part of the rich pattern of life and appreciation of the fact that "World has become my Village". Good neighbouring qualities now embrace the whole world that there are no un-Indians un-Americans, or un-Russian activities which must be resisted at all costs. उदार चरितानां वसुधैव कुटुम्बकम् । For these with expansion of self, the whole humanity is the family. This is the dictum of our ancient culture, so much forgotten by us now.

So in this complex world of Atomic Age, total Cold War, universal unrest, mad scientific race and of moral and ethical degeneration, when everything which we value most, is in danger of total annihilation and of being engulfed in a tide of barbarism; when the spread of materialistic ideology has contributed to undermine the sense of Eternal Values; when the very existence

6. Mukerji Radha Kumud. Ancient Indian Education-p xxiv.
7. Saiyidian K. G. Education, Culture and the Social Order p 3.

of 'Bharatvarsha, the land of Philosophers, Rishis and Educationists, has been threatned by alien powers', there is no need to argue that Education for reconstruction, National and International unity must be based on sound philosophy ... which seeks to transform the brute man into man—the good, and which strengthens the national and international unity. We find a burning torch in the deep darkness and that is in Swami Dayanand Saraswati, which gives us the philosophy of life i.e. philosophy of Education.

"Yastu Vijnanavan bhavati
Yuktena manasa sada
Tasyendriyani Vasyani
Sadasva iva Saratheh" II

(Katha-Upanishad, III, 6)

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ।।

[कठोपनिषद् III 6]

"He who is possessed of supreme knowledge by concentration of mind, must have his senses under control, like spirited steeds controlled by a charioteer".

"Lives of greatmen all remindus,
We can make our lives sublime,
And, departing, leave behind us,
Foot-prints on the sands of time;"

—Longfellow

Swami Dayanand Sarswati

(A short biography)

The torch of light lit by the eternal Vedas was upkept from time to time in this land of holy Bharat; the basic values of the Vedic Culture found crystalised in the Gayatri Mantra;

ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं । भर्गोदेवस्य धीमहि ।
धियो योनः प्रचोदयात् । [यजु० अ० ३६ । मं० ३]

which towards the end of 19th century, at the hands of an illustrious son of Bharatvarsha, i.e. Swami Dayanand Saraswati got a new meaning and message.

Prelude :

To write the life-story of Dayanand Sarswati is to write the history of the regeneration of the Vedic Culture in India of today. He was a grand figure, an ideal Brahmachari, one whose face radiated lustre and whose body was of the perfect build. If Brahmachari could find a living exponent, it was in Dayanand. He shocked the world with his mighty intellect with which he expounded the sacred teaching of the Vedas in quite a new light. The one aim of his life was to propagate the principles of the Vedic Religion and to bring the disintegrated Aryans into one common fold. He was an advocate of the ancient Vedic customs, and all his reforms were based on the teachings of the Rishis. "He was a staunch devotee at the altar of the ancient Aryan Culture. He fully realised that the wheel of time had shattered the noble edifice of our Vedic forefathers and almost brought

everything to dust and ruin."[1] So like a true social surgeon, he took up the lancet of logic to cut open the stinking sore of centuries.

His Early Life :

The illustrious son of Bharatvarsha, the founder of Arya Samaj, the great social reformer after SANKARA, Swami Dayanand Saraswati was born at Tankara (Gujrat) in 1824, of very orthodox and devout Brahmin parents. He was brought up on strict orthodox lines. At the age of fourteen years, his father asked him to keep a complete fast on Rhivaratri day, and to observe an all-night vigil in honour of Lord Shiva. Mul Shankar obeyed his father and sat throughout the night in front of the Idol and taking away the offerings placed before it. Though an insignificant incident, yet as in all other great persons and reformers of the world, such an incident aroused some serious doubts in his mind. He ran home and broke his fast. "So great was his revulsion against image worship after this even that he never went to a temple for worship again".[2] The death of his sister and of his uncle both of whom he loved very dearly, had a profound influence upon him. These minor incidents aroused a keen desire in his mind like Buddha to devote himself to the search for the solution of the great mysteries of universe and life. "His sacrifices and austerities call back to our mind Lord Buddha leaving the comforts of home and wealth and going about in quest of knowledge and light."[3]

Renunciation :

It was the year 1844 A.D. He had reached his twentieth. One evening his mind became restless and he could not tolerate all the preparations his parents and relatives were making to unite him in wedlock. "I shall not return home," thus saying he left his mother's lap and all the joy and comfort that it meant.

1. Brahmachary, Jan.--1929-p 9.
2. Bahadur Mal, Dayanand a study in Hinduism-p 83.
3. Brahmacharya, Jan 1929 p 14.

This sacrifice had one aim, to find out the meaning of life and obtain freedom from mortality. The first night of his wanderings he spent at a wayside place, some ten miles from his village. The next night he spent at a temple and proceeded by short-cuts and by paths, to avoid possible searches from behind. He got scent of his father's attempts and accordingly chose unknown places enroute. At Sidhpore, wandering in the fair, he met a Bairagi who was an aquaintence of his father. He recognised Mool Shanker and reproved him strongly for his leaving home. Mool Shanker remained there fore some time. In the mean while the Bairagi informed his father, and to the great surprise of Mool Shanker, his father attended by four servants appeared in the temple where he had been putting up. "Seeing his son in the ochre robes of ascetics, Amba Shankar flew into rage, tore his ochre robes to pieces, broke his bowl and heaped such shower of curses on him that Mool Shanker began to tremble, and overwhelmed with awe and terror, fell at the feet of his father."[4] He took him to the place where he had halted, but the struggling soul flew out once more, never to be caught and caged again.

WITH SWAMI VIRJANAND

For fifteen years Mool Shanker wandered from place to place in search of knowledge and a Guru, putting himself to extreme hardships. During this time he had acquired a deep insight into the various aspects of Hinduism. He came to Mathura, where he become the disciple of swami Virjanand, "a profound Scholar of Sanskrit Language and a severe critic of the popular Hinduism of his day."[5] Virjanand found in Dayanand a man worthy of his steel and taught him the truth and the whole truth, and "subjected him to stern discipline which would fit him successfully to undertake the task which was so dear to his heart, but which he himself could not accomplish owing to his physical handicap."[6] It was under his guidance that

4. Rishiram, Life of Great Swami pp vi, vii.
5. Bahadurmal, Dayanand A Study in Hinduism p 85.
6. Sarda, H. B. Shankra and Dayanand-p 64.

Dayanand gained complete mastery over the Shastras and Vedas. Dayanand's genius "unfurled and blossomed and expanded, so as to take within its sweep the religious requirements not only of India but of the whole humanity."[7] It was from him that Dayanand was able to distinguish between what was God-made and what was man-made; what is ever true and what may or may not be true at any time and under any given circumstances. After three years of hard student life, Swami Virajananda asked Dayanand what he had to give as 'Guru Dakshina'. Swamiji who had hardly a pice with him; had brought from somewhere, a pound of cloves and laying the humble offering at the feet of his venerable Guru, he begged for leave and benediction, with profuse apologies for his poor offering. Virjanand bestowed blessings on him and said, "So then, make the best use of thy talents, spread light. remove darkness. Take out the people from the sloughs of superstition and ignorance......let it be the aim and object, the goal and mission of your life. Gird up your loins and the God of Rishis will bless you and your efforts."[8]

As a Missionary

Swami Dayanand after receiving the final blessing of his Guru, bade him farewell and gird up his loins to do the work which had been entrusted to him by his Guru. Now began the period of his active teaching. "He severely attacked the religious superstitions and the various social evile, which had crept up into Hinduism and had come to be looked upon as its inseparable part."[9] The *Pandas* and their victims gnashed their teeth but were quite helpless. He created a stir and sensation wherever he went. One of the greatest discussion held by him, was at Benaras, the Rome of orthodox Hindus. "The scene presented by this meeting was no less grand and inspiring than that presented by the Diet of Worms where

7. Ibid pp 64-65.
8. Narang G. C, Dayanand Saraswati-p xii.
9. Bhadur Mal, Dayanand a study in Hinduism p 85.

Luther had been called upon to face the whole strength of Catholicism and demonstrate his doctrine."[10] We have it upon authorty that Swamiji came out with flying colours from this single handed combat with a host of opponents. In the last years of life, Swami Dayanand toured through a number of states of Rajputana. (The then Rajasthan) Maharana Sajjan Singh of Udaipur and Maharaja Nathar Singh of Sahpur acknowledged him as their spiritual leader and secured immense benefit from his teachings. Maharaj Pratap Singh of Idar used to say, "Swamiji nemujh ko admi bana diya."[11] The trip of Swami Dayanand to Jodhpore, proved fatal to him.

HIS END

It is believed that Swami Dayanand was poisoned at Jodhpore by his servant, whom the enemy had bribed to commit the heinous crime. He fell ill and his condition grew everyday worse inspite of all that the Maharaja could do for him. After some time Swamiji was shifted to Abu, but found no relief even in the cool and bracing climate of Abu. At last he reached Ajmer and there he breathed his last on the 30th October, 1883 on the night of Deepawali. "When all the Hindus from Kashmir to cape Comorin were lighting lamps in their houses. All upper India was filled with mourning."[12] The educated Hindus felt as if they had lost their guide, philospher, friend and the prophet who had brought to them the saving message of Vedic faith.

10. Narang G. S. Dayanand Sarswati-p xiv.
11. Bahadur Mal, Dayanand a study in Hinduism-p 92.
12. Rishi Ram, Life of Great Swami-p 20.

Human mind is motivated by eternal quest (जिज्ञासा) and illumined by revelatton of philosophy (दर्शन)।

—Safaya

"Knowledge grows and develops through communication of minds. The learner is a novice in this world. Perhaps he gains much more through the sugg. estions of competent persons i. e. authorities than through his meagre individual effort. Authority is as natutal as necessary in the give and take of knowledge."

—Ganga Prasad Upadhyaya

"Men live in accordance with their conception of the world"

—Aldous Huxley

Philosophy is a search for comperhensive view of nature, an attempt at a universal explanation of the nature of things.

—Alford Weber

2

Philosophy and Education

What is Education

Education has become unanimous demand of the time as it is an important social activity planned and shard by parents, teachers, school committees and members of the community. Since aims differ from place to place and society to society, the means, also should differ from place to place and people to people. Its meaning and interpretation and definition will be different for different peoples and in diffe ent times for the same people. Aristotle said, "Educated men are as much superior to the uneducated as living are to the dead." Man is primarily distinguishable, from the lower animals because of his educable ability. He is endowed with intelligence; he wants to remain active, energetic and even original and all this is to be done through Education. Education means to bring forth as well as to bring up. Mahatma Gandhi says, "By Education I mean an all round drawing out of the best in the child and the man—body, mind and spirit." How beautifully a Latin author Varro has said, "the mid-wife brings forth, the nurse bring up, the tutor trains and the master teaches."[1] Again "Education is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life.[2] It is an eflort to secure for every one the conditions under which individuality is most developed. Sir T. P. Nun says, "Education is the complete development of the indivi-

1. Gisbert Pascual, Fundamentals of Sociology p. 210
2. Welton James, Encyclopedea Brittainca Vol. viii p. 951

duality of the child so that he can make an original contribution to human life according to the best of his capacity."[3] "Education", in the words of P. C. Banerji, "is the development of the power of adaptation to an ever changing social environment."[4] It was Plato who said, that Education, "develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of." Mahatma Gandhi's philosophy of Education also preaches the same thing when he says that Education enables us to realise truth.

Education is the development of innate powers of man which according to Pestalozzi is, "natural, harmonious, and progressive." Education is the emancipation from ignorance. "It emancipates the person from the tyranny of the small self and the educated person becomes altruistic and social."[5] H, G. Wells says, "one could define Education as the lifting of minds out of blind alleys." Lodge said, Education is life and life is Education." In the words of John Dewy, "the function of Education is to help the growing of a helpless young animal into a happy, moral and efficient human being." In the words of Tagore Education is, "Enabling the mind to find out that ultimate truth, which emancipates us from bondage of dust and gives us the wealth not of things but of inner light, not of power but of love, making this truth its own and giving expression to it." In the words of Swami Dayanand, "it is the highest duty of parents, tutors and relatives to adorn children with good sound education, nobility of character, refinement of manners and amiability of temper."[6]

What is Philosophy

It is philosophy which has interpreted man and his activity in toto. It is philosophy which helps the co-ordination of the various activities of the individual and the society. All subjects

---

3. Nunn T. P. Education its Data and First Principle p. 279
4. Banerji P.C., Teaching Vol. III, No. 4, June 1931
5. Taneja, V. R., Educational Thooght and Practice, p. 16
6. Light of Truth, Chapter III, para IV .

depend for their flowering, upon philosophy, even science cannot be divorced from it.

Etymologically the word philosophy is derived from the Greek words 'Philos' (love) and 'Sophia' (of wisdom) and means love of wisdom. Wisdom is more than a knowledge. Philosophy means 'mature reflection' about any problem in its complete perspective. It is not iatellectual luxury but a necessity of life. Plato says in his Republic; "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be justly termed a philosopher."[7] He is "a lover, not of part of wisdom but of the whole."[8] "Men live in accordance with their philosphy of life their conception of the world."[9] Philosophy is an attempt to understand all that comes within the range of human experience. It is a "search for a comprehensive view of nature, an attempt at a universal explanation of nature of things." There is much misunderstanding on the part of the general public as to the meaning of the world philosphy. It is used commonly to mean anyone's belief or point of view concerning purposes or values. It is also common to speak of anyone's ideas about life values or purposes as his philosophy of life. Actually philosophy is a rigorous, disciplined, guarded analysis of some of the most difficult problems which man has ever faced. "The philosopher pursues knowledge in order to find answers to questions like nature of life, the nature of man, his origin and destiny and the goal of his strivings; different philosophies are merely so many answer to them."[10] Ross again emphasises that "when a person has a certain belief about life, he will, if his belief is vital and not merely an acadmic thesis, become a living exemplar of it. A genuine philosophy matters to its possessor to the extent of making him atleast try to live in accordance with it."[11] Prof

---

7. Plato - Republic p. 252
8. Ibid, p. 254
9. Alduons Huxley - Ends & Means, p. 252
10. Ross James S, Ground Works of Educational Theory p. 12
11. Ibid, p. 14.

John Dewey, pleading for a practical philosophy has said, "whenever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom that would influence the conduct of life."[12]

The Sanskrit word for philosophy is 'Darshana' (दर्शन) which means 'seeing', i. e. insight or finding out ultimate nature of things as distinguishable from superficial observation. "Philosophy in India has been named 'Darshana' which means 'Vision', 'might', 'intuition', and this the word itself signifies that Indian philosophies pursued the quest of having a total vision of life and universe, Based on personal experience, and not only on a limited plane of modern methodology."[13] Swami Dayanand defines para Vidya' or philosophy as 'that which given us the knowledge of that which is unperishing or eternal."[14] Philosophy is much more serious than poetry or faith; when philosophies decay, poetry and faith linger."[15] Education is one of the most important aspects of life. So, whoever has tried to philosphies about Education has been called Educational philosopher. Philosophy, is therefore, is inseparable from education. "Philosophy is an attempt on the part of the man to understand the mystery of existence. It is a sign of mature thinking......It is natural at a civilized stage, and we have plenty of evidence in the Vedas, that the sages and poets of the age were very much iuterested in some of the problems of philosophy."[16]

Inter-Relationship of Philosophy and Education

Everyone has his own philosophy of life and it is but natural that person will seek to influence and convert others to his view. This process of influencing others is Education, "which in other words, is the modification of natural develo-

---

12. John Dewey—Democracy and Educations p. 252
13. Dr. Safaya - Indian Psychology, p. 1
14. Swami Dayanand - Rgveda Bhashya Bhumika, p. 4 iv
15. Ganga Prasad Upadhyaya - Philosophy of Dayanada p. iv.
16. Bahadur Mal - A Story of Indian Culture p. 91

pment."[17] Sir Johan Adams believed that "Education is the dynamic side of philosophy." The relationship between philsophy and Education is very close. Philosophy tells the goal and education tells the means to achieve those goals. Philosophy is the "contemplative side while education is nhe active side." "Philosophy and Education are like two sides of a coin; the former is the contemplative side while the latter is the active side. Education is the influence of a person who holds a vital belief brought to bear on another person with the object of making him also hold that belief."[18] Education transmits to the children that wisdom which philosophy has expounded for the good of the man. Johan Dewey endorsing the views of Ross believes that philosophy is the theory of education in its most general phases." True education is practicable only to a true philosopher.

Explicitly or implicitly "Philosophy is always in the background for shaping things in education. It answers thousands of question pertaining to Education."[19]

Philosophy has always inspired educational theory, as well as practice. Philosophy offers an outlook on life; Education is a process that moulds that outlook in the young. "Philosophy embodies a way of life; education is preparation for life......It is knowledge obtained by reason and other powers of mind."[20] Philosophy tries to discover the meaning of life and as 'Will Durant' puts it, "it is the front trench in the siege of truth." It is on philosophy that the art of education must wait for a design of action. "Philosophy can not bring its theories into existence merely by thinking them. This the art of education can do and in doing so can make education a laboratory where philosophical distinction can be empirically tested."[21]

---

17. Patel, M.S. - The Educational Philosophy of Mahatma Gandhi p. 4
18. Ross, Grand - Works of Educational Theory, p. 16.
19. Taneja, V. R. - Educational Thought & Practice, p. 44.
20. Brubachor - Modern Philosophies of Education, p. 15.
21. Ibid, p. 1

Philosophy provides the aim of life and thereby the aim of education, and education provides the vehicle for carrying out that philosophic aim in practical life. Education trains and enables the common man for translating the philosopher's ideal of human life into action in his everyday life. The child is to be shaped and reshaped into a socially desirable individual. Change presupposes a direction and aim. This aim and direction of the modification to be attempted in the child's behaviour through education are supplied by philosophy. This is what education owes to a philosophy. Education is only a 'propaganda of philosophy. "Education", says Dewey, "is the laboratory in which philosophical distinctions become concrete and are tested."[22] Education is a means of carrying out the programmes of philosophy. Education is the means devised to train every individual to realise certain ultimate values which are supplied to him by philosophy.

Education is sustaining, progressive and purposive endeavour and its strength comes only from the moral and political values of the community, the only source of which is philosophy. "The art of education", says Fichte, "will never attain complete clearness in itself without philosophy." "Education without philosophy would be nothing but a blind effort; and without education philosophy would be no better than a cripple."[23] Divorced from philosophy, education would become an aimless endeavour, a hopeless waste of time and energy; philosophy gives it its point, its target and its goal. "So long as education is not to be divorced from life, educational philosophy must be increasingly exploited because the ultimate problems of life cannot be tackled successfully by physical and social science alone."[24] Any critical teacher actively engaged in the educational philosophy "as the tempo of life rises in this highly complicated technol-

22. Dewey, op. cit. p. 145.
23. Puree, G. S. - Theory of Education, p. 32.
24. Premnath - Bases of Education, p. 37.

ogical civilization."[25] A teacher when enters the class room has to face many questions and problems, which are only satisfactorily tackled by philosophy, provided the teacher has a fair backgorund of it before he ventures to enter the profession.

Philosophers have been the first educationists both in the East as well as in the West. The Vedic seers were teachers who founded rishikuls and Gurukuls, and handed down the Vedic hymns from generation to generation. In Upanishad and Shatpatha Brahman are given lists of the names of great philosopher teachers of whom Gautam is well known. "We can find the clearest examples of the dependence of education on philosophy in the lives and teachings of all the great philosophers from Socrates to Johan Dewey and from Yojanvalkya to Gandhi."[26]

The ancient Indian says and seers, converted their forest homes into schools with a view to presesnt the finest results of their life-long meditation for the coming generations. The ideals of Lord Buddha were practiced and preached through a well organised system of monasteries, which were also great centres of Buddhist education. The type of education imparted in Gurukuls and monasteries reflected the philosophical system of the day. During Modern India, the Anglo-Vedic education imparted throughout the country reflected the Vedic philosophy and the vision of Swami Dayananda.

---

25. Ibid, p. 38
26. Patel, M. S. - The Educational Philosophy of Mahatma Gandhi p. 5.

of education?[23] A teacher who enters the profession has to face many questions and problems, which are only satisfactorily tackled by philosophy, provided the teacher has a fair background of it before he ventures to enter the profession.

Philosophers have been the first educationists both in the East as well as in the West. The Vedic seers were teachers who founded Ashrams and Gurukuls and handed down the Vedic hymns from generation to generation. In Upanishad and Shatpatha Brahman are given lists of the names of great philosopher teachers of whom Gautam is well known. We can find the clearest examples of the dependence of education on philosophy in the lives and teachings of all the great philosophers from Socrates to John Dewey and from Yajnavalkya to Gandhi.[24]

The ancient Indian sages and seers converted their forest homes into schools with a view to present the finest results of their life-long meditation for the coming generations. The ideals of Lord Buddha were preached and practised through a well organised system of monasteries which were also great centres of Buddhist education. The type of education imparted in Gurukuls and monasteries reflected the philosophical system of the day. During Modern India, the Anglo-Vedic education imparted throughout the country reflected the Vedic philosophy and the vision of Swami Dayananda.

23. Ibid p. 38
24. Patel, M. S. - The Educational Philosophy of Mahatma Gandhi p. 3.

"Indian mind from the immemorable past, is famous for soaring high in thought and imagination. It always endeavoured hard in penetrating the world's mystery around it and through the careful and industrious investigation succeeded in origination, conclusive thought and systematic knowledge."

—Acharya Vaidyanath Shastri
(Vedic Digest May, 62)

"If we work upon marble,
It will perish;
If we work upon bross,
Time will efface it;
If we rear temples,
They will crumble ink dust.
But if we work upon immortal soul,
If we imbibe them with Principle
With the just fear of God
And lone of our fellow men,
We engrave on these tablets,
Something that will all eternity."

—Daniel Webster

3

Philosophy of Swami Dayanand

"The greatest fact in the story of the man on earth is not his material achievements, the empires he has built and broken, but its search for truth and goodness, Those who make part in this adventure of the soul secure an enduring place in the history of human culture. Time has discredited heroes as easily as it has forgotten everyone else, but the saints remain."

Dr. Sarvapali Radhakrishanan

Swami Dayanand as Philosopher

It has generally been observed that the world neglects its greatest men and prophets and allows them to pass uuhonoured and misunderstood. Appreciation comes after their death, when the extreme violence of opinions subsides, and people begin to think in calm and cool atmosphere. Swamiji was great in his life time, greater in the hour when India needed it and became greater still after his death, while guiding ths erring Indians to the path of truth, justice and rectitude.

Plato says in his Republic: "He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be justly termed a philosopher."[1] "He is a lover not of a part of wisdom, but of the whole."[2] In the words of

1. Plato - Republic, p. 252.
2. Op. Cit.

Aldous Huxley, "Men live in accordance with their philosophy of life, their conception of the world."[3] Every men has his own philosophy of life and different philosophies result in different way of life and a person with a philosophy of life will seek to influence and convert others.

Philosophy in the general sense is the most valuable thing for man and a man is successful only to the extent that he is a philosopher. Pursuit of philosophy or pursuit of knowledge is therefore as necessary as pursuit of food. "A fool may have food and may die simply because he has no knowledge as to how to use it."[4] Plato says, "The philosophers are those who are able to grasp the eternal and immutable, who set their affections on that which in each case really exists." The question as to what really exists and what does not exist but appears to be existing is rather subtle and those who undertook the task of finding this out-came to be known as philosophers.

The Sanskrit word for philosophy is darshana (दर्शन) which means "seeing" i.e. insight, or finding out ultimate nature of things as distinguished from superficial observation, The Upanishad divides knowledge into two classes 'para' परा) 'apara' (अपरा) and starts with 'para' or knowledge of ultimate reality and all that remains uncovered by the above it calls by the negative term 'apara'. Swami Dayanand defines Vidya or knowledge in these words. "Knowledge consists in knowing a thing exactly as it is and nescience consists in knowing a thing differently from what it is."[5] Quoting from Mundaka Upanishad, Swamiji difines *para vidya* or philosophy as, "that which gives us the knowledge of that which is unperishing or eternal."[6]

Again Swamiji says, "the innerself of man is the knower of truth and untruth; but through selfishness, stubbornness,

3. Aldnons Huxley - Ends and Means, p. 252.
4. Upadhyaya, Ganga Prasad - Philosophy of Dayanand, p. 19.
5. Light of Truth, Ch. IX para 3.
6. मुण्डकोपनिषद, I, I, 4,

malevolence and ignorance he leaves truth and inclines towards untruth."[7] The self 'here' is the knower. He knows the truth and he knows the untruth. Untruth is not the absence of knowledge, but wrong or false knowledge. The knowledge of Atman or self Swami Shankaracharya calls self-luminous and should not need any proof whatsoever.

Theory of Knowledge

Mind according to Swami Dayanand is the sixth sense. Whenever he speaks of senses, he enumerates six and not five. "The knowledge which we get by the contact of ears, skin, eyes, tongue, nose and mind with sound, touch, form, taste, colour, pleasure, pain, truth, untruth etc., is perception."[8] The word "Indriya" (इन्द्रिय) which is Sanskrit equivalent of senses has a significant etymology. Indriya is that which belongs to Indra. Indra means self or soul. Senses including mind are instruments which help the self in the attainment of knowledge. While modern psychologists have a tripartite division of functions of mind into cognition, affection and conaction, the ancient Indian psychologist added one more i.e. Ahankara (अहंकार) or ego consciousness, They call it "Antahkarana Chatustaya" (अन्त: करण चतुष्टय) or four functioned-internal-organ. Therefore, the mind along with senses should be included in the apparatus of knowledge. Swami Dayanand says, "the knowledge which we get by the contact of ears, skin, eyes, tongue, nose and mind with sound, touch, form, taste, colour, pleasure, pain, truth, untruth etc. is perception"[9] So many schools of philosophy with numerous divergant views owe their differences to epistemological differences. The testomony of this apparatus has been accepted by some, sweepingly rejected by others and admitted with different qualifications by many. Swami Dayanand belongs to the first category, though he recommends certain safeguards to ensure

7. Light of Truth सत्यार्थप्रकाश translated by Charanjiva Bharadwaja, Introduction para 5.
8. Ibid, Ch. VII, para 8.
9. Op Cit.

the fullest utlity of the apparatus. Swamiji says, "Now let us note that the perception which we get through senses and mind is of attributes and not of the substance..... and the soul with the help of the mind perceives earth and other substances."[10] So senses coming in contact withoutside objects gives us sensation and these sensations assimilated by the mind give us perception of attributes and this perception ultimately crystallized by the self or soul, gives us the knowledge of the substances wherein the attributes reside.

Avidya in Sanskrit does not mean absence of knowledge but erroneous knowledge. According to Swamiji "defective knowledge is ignorance."[11] He furfher says. "Ignorance is due to a defect in the senses or in associations."[12] If one fails to get a correct knowledge through senses, it does not mean that senses as such are deceivers. The senses may be defective, or the user of these senses may have some inner defect. "The function of the eye is to see and it sees correctly, but if the eye is diseased it will surely fail to work."[13] This does not mean that the senses are untrustworthy.

Swami Dayanand recommends that all that is learnt should be carefully examined by the following five tests.

i. The Veda and nature of God.

ii. Laws of Nature.

iii. The practice and teaching of scholars i. e. the pious and learned men.

iv. The purity and conviction of one's own soul. What is good for you, is good for the world. What is painful to you is painful to others. This ought to be the guiding principle of one's own conduct towards others.

---

10. Ibid.
11. Ibid, Chapter III, p. 72
12. Op. Cit.

v. Eight kinds evidences (प्रमान) viz.

(1) Direct cognizance (प्रत्यक्ष)
(2) Inference (अनुमान)
(3) Analogy (उपमान)
(4) Testimony (शब्द)
(5) History (इतिहास)
(6) Deduction (अर्थापत्ति)
(7) Possibilty (सम्भव)
(8) Non-existence, Negation (अभाव)

On the basis of Nyaya Shastra Swami Dayanand explains the above eight criteria to a great length, and he believes that it is only by means of these eight that one can ascertain, what is right or wrong. He advises that teachers should examine every-think that they teach to the students according to these criteria. The students should also follow this method in accepting anything. Otherwise they will be only crammers and not profound scholars. He also stresses that teachers should examine a book by these five tests before teaching it to the students.[14]

His Social and Political Philosophy

There is intimate relation between individuals and society and man has always lived in a social milieu. Aristotle strongly believes that an isolated person is either a beast or God. A man cannot develop human qualities if he lives entirely cut off from society. Swami Dayanand was also of the view that human beings have always lived in social groups. According to Hobbes the life of man in a state of nature was, "solitary, poor, nasty, brutish and short." But this view is psychologically wrong. It is wrong to suppose that man is always moved by his egoistic motives alone. "Sympathy and fellow feeling play as important part in human life as self interest.[15] Swami Dayanand describes social life as he found it amongst the ancient Aryans. In Aryan

---

14. Light of Truth - Chapter 3
15. Bahadur Mal - Dayanand A Study in Hinduism p 174

society the conception of the organic nature of society was prevalent; society was looked upon as an organism and the individual should make every effort to make himself perfect physically, economically, and spiritually. He should at the same time spend his energies to bring about the development of other members of the society. Swami Dayanand lays down an important rule for the guidance of the individual. "A person should not remain satisfied with his own advancement, but should seek his good in the good of all others.[16]"

It means that each person should look upon himself as a member or organ of dynamic society. While individuals perform their respective duties, society should look to their needs or to their rights. The Indian culture has always put the highest value upon human individuality, quite contrary to the fascist or communist ideologies, which regard man as a more cog in the social machine.

There are two important factors which constitute the social structure of ancient India. They are based upon vedic scriptures and advocated as the most efficient by Swami Dayananda. One is 'Varna Vyavastha, (वर्णव्यवस्था) or class system and the other Asharama-Vyavastha,(आश्रम व्यवस्था) or stage system. The human life is divided into four stages. 'Brahmacharya Asharm' or study stage, 'GrhasthaAshram' or family stage, 'Vanaprastha Ashram' or forest stage, and 'Sannyassa Ashram' or renunciation stage. The whole human society is divided into four classes. 'Brahmana Varna' or intellectual clan, Kshatriya Varna or governing class, 'Vaishya Varna' or industrial class and Shudra-Varna or the lowest class.

Swamiji-Verna-Vyavastha

When we speak of 'Varna-Vyavastha' or soeial structure of ancient India we have to guard against the prevailing caste system among modern Hindus. The Hindu caste system has always elicited strong condemnation, not only from foreign critics but also from social reformers and saints like Kabir, Nanak, Tukaram

---

16. Pandit Chamupati - The Ten Principles of Arya Smaj p 136

and Chaitanya. It was left to Swami Dayanand in the modern period to show clearly that there was no such thing as hereditary caste in the remote Vedic antiquity, when social life was ordered on a wholesome pattern of natural classification. Swamiji strongly denounced the caste system and wanted to re-establish the Varnas In their original purity. It was Swamiji who brought to the time light that the caste system as it exists now, is a negation of the system of Varnas or the natural classification of society on functional basis, as it was prevelent in the early Vedic period. Swami Dayanand advises three prinriples of classification, (1) Natural tendencies (Svabhava) स्वभाव (2) Acquired qualifications (Guna) गुण (3) Actual deeds (Karma) कर्म and this coincides with plato's tripartite division of men into three classes, king-philosophers, warriors, and pleasure seekers.

Equality For All

Swami Dayanada believed in the equality of man and did not attach any importance "to the mere exigency of birth in a rich or poor family in one country or the other. Each person was to carve out his own destiny by his efforts and society was to provide the necessary conditions for his growth and development. Educational opportunities were to be open to all, so that each person could realize the best in him and use his attainments in the service of mankind.[17] According to Swami Dayanand every person, could aspire to the highest office in the land and follow any vocation, provided he had the necessary qualifications for it. The blood of Dayanand boiled when he saw the treatment of orthodox Hindus towards Sudaras and impressed that if Hinduism was to survive, the prevelant untouchability and caste system should be abolished root and branch from the Indian society. Before Mahatma Gandhi took up the cause of untouchability, the Arya Samaj founded by Swami Dayananda was the only body in India working for the removal of untouchability and other evils associated with caste system.

In all primitive societies of the world, woman has not faced better at the hands of man. They had no rights to property

17. Bhadhur Mal - Dayanand A study in Hinduism pp 187, 188

and their husbands could discard them and marry any number of wives according to desire. But in all fundamental matters the ancient Aryan women was the equal of man and no Yajna was considered complete, if the wife did not participate in it. Educational opportunities were open to both boys and girls. There was no puradh in ancient India. Men and women moved freely in each other's company. "Ancient India had a galaxy of noble women the like of whom it is not easy to find in the pages of the history of other nations.[18]"

Equal Rights for Men and Women

In the 19th century, it was Swami Dayanand who first revealed to modern Indians the social conditions prevailing in Ancient Aryan Society and advocated equal rights for men and women in all matters, in Education, in marriage and in the holding of property. Acording to him men should always treat women with affection. According to Dayanand, a girl should choose her own life partner, without caste or creed, as marriage has nothing to do with caste. He advocates "the Swaymvara marriage i. e. marriage by choice—the most ancient form of marriage in India-is the best form of marriage.[19] Swamiji used to quote the following verse of Manu, "God women, gems, knowledge, truth, purity, gentle speech, and all arts industries should be taken from all places."

His Views On State-Craft

The foundation of all good govermment, according to Swami Dayanand, is the inner character of man. He says, "A state flourishes only as long as men are righteous. It perishes when men fall in vice." The character of people and govt. are interconnected. "Good governments raise the level of the character of the people and the character of the people goes a long way in securing good government."[20] Swami Dayanand lays so much emphasis upon character building as the most prominent

18. Bhadhur Mal - Dayanand A Study in Hinduism p 192
19. Light of Truth - Chapter iv p 84
20. Upadayaya, Ganga Prasad - Philosophy of Dayanand p 464

factor in the political progress of the nation. There is a mushroom of thinkers who poohpooh the political value morality and for them ethics and politics are two different things, but Swami Dayanand parts company with them and says that the cause of the downfall of India was not the foreign invasion, but weakness in the character of the people themselves. In the sixth chapter of the Satyartha Prakash, he has given a general outline of the principles of politics or state craft. The main theme propounded theirin is character. It is the begining and end of all politics.

Truth and non-violence (Satya and Ahimsa) are most essential political virtues according to Mahatma Gandhi. Swami Dayanand had also preached the same half a century before him. Swami Dayanand was against the concentration of power in a single person. He says, "No person should be entrusted with absolute power......both the king and assembly should be subject to the will of the people while the people in their turn should obey the laws and orders of the assembly."[21]

The function of the state, according to Swami Dayanand is in the first place to maintain peace and order, it has also to look to the econmic well being of the people. In ancient India, this was recognised as a most important function of the state. Swami Dayanand, while quoting a verse from Manu Smriti, says, "the kind and the members of the assembly should be inspired with the desire to produce new wealth for the spread of knowledge, the propagation of virtuous character, and to help the physically helpless students seeking knowledge." In other words the state should be a welfare state or what Mahatma Gandhi used to speak of as Ramaraja.

Vidya Sabha (An Educational Organization)

Swami Dayanand speaks of three organisations which must work in perfect co-ordination of the welfare of individuals in a society is to be insured. The three organivations are the 'Raja Sabha', 'Dharam Sabha' and the 'Vidya Sabha' or the educat-

21. Light of Truth - Chapter 6

ional organization. According to Dayanand, the 'Vidya Sabha', controling the educational institutions of the state has the main function of training the younger people, so that in due course of time they may take the rightful place in the socio-political life of the country. He lays great stress "on the importance of training at home, imparted by the parents of the child before he actually goes to school. This education has permanent influence upon the personality of the growing human being."[22] Elucidating it further Swami Dayanand says, "that man alone can become a great scholar who has had the advantage of three good tutors, viz. father, mother and teacher."[23] "Matriman Pitriman Acharyavan Purushoveda. (मातृमान पितृमान आर्चायवान पुरुषों वेद)[24]

Swami Dayanand again writes, "there should be a state legislation to the effect that no body should be able to keep his sons and daughters away from school after the 5th year of age."[25] He does not stop here but he further wants that, "in the school all should be dressed alike, should eat alike and live in the same style whether they are the sons and daughters of royal families or those of poor people. All should be taught to be hardy in life."[26] This clearly shows that foundations for equality between man and man should be laid in the schools at the most impressionable period of life. It again shows that, "Swami Dayanand even as early as the seventies and the eighties of the Nineteenth century was quite modern in his outlook on education."[27]

Ethical And Metaphysical Views

Swami Dayanand's metaphysical views are based on realistic epistemology. In nut-shell according to him there are three ultimate and irreducible and irreducible principles of the universe—(1) One supreme being or God. (पुरुष) "Greatest

22. Light of Truth - Chapter II
23. Ibid
24. Ibid
25. Ibid
26. Ibid
27. Bhadhur Mal - Dayanand A Study in Hinduism, p 206

spirit, free from all materiality, pure spirit, neither requiring matter for his existence for his sustenance, not being influenced thereby yet predominating all."[28] (2) Souls or lower spirits, (जीव) all non-material, but needing matter for their growth and development; imperfect but progressive; depending upon the spiritual guidance of God; and material instrumentality. (3)Matter (प्रकृति) someting inert or non-spirit which is a general name given to that dead and inert matter of which the world is made. These are three eternals, God, souls and Prakrati and all are called Pluralism.

Theory of Maya Or Illusion

Swami Dryanand strongly criticizes the views of Shankaracharya and the Yogachara school of buddhism, in as must as the former regards the material world as an illusion, a mere super-imposition upon the reality of Brahman and the latter looks upon the external perceptions as subjective ideas. "The Upanishads, from which Shankarecharya derives his philosophy, nowhere speak of the world as a mere illusion."[29] According to Swami Dayanand, matter or energy is a basic category, which the analysis of experience bring home to us and which cannot be transformed into a different category. Thus matter is one of the ultimates of experience and it cannot be further reduced into anything immaterial. Ramanuja like Dayanand hold that there are three ultimate realities, matter (achit अचित्) soul (chit चित्) and God (Ishwara ईश्वर). God is the soul of which material objects and souls are so many bodies. He is thus soul of souls, the most subtle (Sukshama) principle as Swami Dayanand puts it. Shankara is the profound thinker, in Indian philosophy, who has preached an unalloyed absolute monistic idealism but he had to import the concept of Maya. "It was Buddhism that started the theory that world was an illusion."[30] In the Padma puran, Siva says, "that great system,

28. Upadhaya, Ganga Prasad - Philosophy of Dayanand p 207
29. Bhadur Mal - Dayanand A Study in Hinduism p 143
30. Bharda Har Bilas - Dayanand and Shankara p 45.

the Maya theory is not supported by Veda." Isvara in Padma purana declared to parvati, "the theory of Maya is a false doctrine a disguised form of Buddhism. "Dr. Radhakrishnan says, "Brahminism silently assimilated the best elements of Buddhist faith which had a far reaching influence on Shankara's mind."[31]

Vijananabhiksu writes in his 'Sankhya pravachana', "there is not a single Brahma Sutra in which our bondage is declared to be due to ignorance. As to the novel theory of Maya, it is only a species of the subjective idealism of the Buddhists.. This theory is not a tenet of Vedanta."

According to the philosophical view of Swami Dayanand, the Absolute Reality is an organic whole comprising God, souls and matter. The world as we find it is the resultant of the interaction of all the eternally existing components. The activity of God is limited by the presence of the resistant matter and the finite souls. "Whatever change takes place is brought about by the divine force working on finite and limited materials."[32] The reason for the evil in the world does not lie in God. but it is due to the co-presence of the souls (जीव) and resistance offering factors. Accoreing to Dayanand, some of our sufferings are the result of our own action either in this life or in previous lives; but no embodied soul can be absolutely free from pain, as much of it is the result of the action of other living beings or the working of the laws of nature.

Swami Dayanand does not believe that life is all suffering. He holds an optimistic view of life and is of the firm opinion that there is more of joy than pain in human life. To him this world is not a vale of sorrow, to be escaped from as soon as possible. The world is full of joy and beauty only if we have eyes to see them and disciplined mind to enjoy them. He brushed aside, the commonly held Vedantic view that the world is an illusion-Maya. He asked us to take seriously the affairs

31. Dr. S. Radhakrishnan - Indian Philosophy Vol. II p 471
32. Bhadhur Mal - Dayanand A Study in Hinduism p 158

of the world, to participate in its joys, and work with enthusiasm for the physical, social and spiritual welfare of mankind.

Values Of Life

Life is a pursuit of higher and higher values. According to Indian thought, the world is a moral order, governed by the principle of Dharama. Without Dharma, the world would fall to pieces. Dharma according to Swami Dayanand comprises all those activities, "which contributes to the welfare of all......Actions which go against the good of others are to be looked upon as Adharma." The criterion of Dharma, is the welfare of individuals as well as that of society to which he belongs. According to Swami Dayanand, the first important object of value is a strong healthy body, full of vigour and vitality. The Vedas, he pointed out, are full of prayers for a long life. Weakness was regarded as a great defect; hence the prayer "Balam asi, Balam me dehi. बलं असि, बलं में देहि Swami Dayanand wherever he went, spoke upon the need of building up a radiant and robust health. Along with healthy body he laid equal emphasis upon the cultivation of a well informed mind and a strong character. "He highly appreciates and incorporates in his code of conduct the ten virtues prescribed by Manu (Chapter VI verse 92). Adding one more i. e. Ahimsa (non-vilence), he makes them eleven. In his book. Sanskara-Vidhi, he enumerates the eleven virtues as follows:—

"(1) Ahimsa अहिंसा (non-violence), (2) Dhrti घृति (perseverence), (3) Kashma क्षमा (tolerance), (4) Damah दम: (control of mind), (5) Asteya अस्तये (non-stealing), (6) Shoucha शौच (purity), (7) Indriya-Nigraha इन्द्रिय निग्रह (control of senses), (8) Dhi धी (wisdom), (9) Vidya विद्या (study), (10) Satya सत्य (truth) and (11) Akrodra अक्रोध (non-anger)."

Swami Dayanand believed in a well integrated life, and such a life includes other factors also. These factors have been clearly formulated in the scheme of fourfold ends of life, namely, Dharma (धर्म) (morality), Kama (काम) (enjoyment), Artha (अर्थ)

(wealth, Moksha (मोक्ष) (spritual enlightment). Without legitimate enjoyment life becomes an impoverished thing. "The old Vedic idea regards pleasure as an integral part of complete life, life is full of beauty and joy."[33] The attainment of joys of life is not possible without wealth. As Dayanand says, "The righteously—acquired wealth alone constitutes Artha (अर्थ) while that which is acquired by foul means is called Anartha (अनर्थ) ।[34] Innocent pleasures are neccssary in life and so is the raising of the economic standard of life by co-operative efforts.

Swami Dayanand regards Moksha as the final and most important value of life, as now permanent satisfaction is to be found in enjoyments, in economic goods of life or in a life of culture. All the qualities and virtues mentioned in Chapter III of Satyarth Prakash are meant to produce in man an enlightened state of mind, of state of non-attachment, peace; love for all, faith, devotion and never failing joy. The harmonious pursuit of all the objectives of life is what is meant by well integrated life.

His Conception Of God

ओ३म् शन्नोमित्रः शं वरुणः शन्नो भवत्वर्यमा ! शन्न इन्द्रो बृहस्पतिः शन्नो विष्णु रुरुक्रमः ।। नमो ब्रह्मणे नमस्ते वायोत्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि ऋतुं वदिष्यामि तन्मामवतु तद्वक्तारभवतु । अवतु मामवतु वक्तारम् ओ३म् शान्तिरशान्तिः ।

According to Swami Dayanand 'AOM' is the highest name of God; It is composed of three letters A,O,M. A stands for Virat, Agni and Vishwa (विराट अग्नि विश्व) etc. O stands for Hiranyagarbha, (हिरण्यगर्भ) Vayu (वायु) and Taijas (तेजस) etc. M stands for Ishwara (ईश्वर) Aditya. (आदित्य) and Prajna (प्राज्ञ) etc, In Satyarath Prakash Chapter I, he quotes several authorities from Vedas and Upanishads that AOM is the highest name of God and mention of those here is necessary.

33. Bhadhur Mal - Dayanand A Study in Hinduism p 170
34. Light of Truth.
35. Rigveda
36. Upanishad

"AOM is the great God who is omnipresent[37]. "He alone whose name is AOM who is immortal, is worthy of our adoration and none other."[38]

All the Vedas and Shastras declare AOM as the primary and natural name of God. All others are his secondary names." (ओमित्येतदक्षरक्षरमिद् सर्वंतस्योपव्याख्यानम्) ।

He whom all thy Vedas declare worthy of homage whom all devotion and righteous actions lead to and for whose realisation, life of Brahmacharya is led, is called AOM.

(सर्वे वेदायत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्तेपदं सङ्ग्रहेण ब्रवीम्योमित्येतत् ।

Besides AOM the highest name of God. Swami Dayanand in Chapter I of Satyarath Prakash, has given the meanings of one hundred names of God and adds that there are millions of other names of God, besides these hundred. His names are without number, because His nature, attributes and activities are infinite. These hundred names are like a drop in the ocean. "The monistic emphasis led the Vedic thinkers to look upon the Vedic dieties as different names of the one universal God-head, each representing some essential power of Divine Being.... Agni, Vayu etc. are symbols. (एकं सद् विप्रा बहुधा वदन्ति) They are not Gods in themselves. They express different qualities of the object worshiped."[39] Swami Dayanand believed in one pervading God who has no form or shape, because all objects with forms are limited and finite, and can occupy only a limited portion of space and time. According to him, the assumption that the infinite, all pervading and eternal Lord of the universe can take on a human form is the height of illogical thinking. "The inscrutable providence and the unique power of the Lord is ever at work. This infact is Avatara or incarnation. Strictly speaking there can be no birth for God,"[40] So the quest after God is the quest after

37. Yajurveda - Chapter 40 - Mandal 17
38. Chandogya Upanishad, Mandal I
39. Dr. S. Radhakrishan Principal Upanishadas p 40
40. Mahatma Gandhi - Commentary on Gita, p 48

a fuller, happier and a more satisfying way of living. Swami Dayanand in Satyarath Prakash says, "Truth is always victorious and untruth is bound to be defeated. Reassured by this firm conviction, the wish should never lose heart and never desist from doing good to others and from propagating truth at all times." He does not also believe in divine miracles as God is the great law giver and his laws work univeresally. No man whosoever great he may be, can break any of these laws and perform so called miracles.

His conception Of Religious Worship

According to Swamiji, Religion is not simply belief. It is an attempt at realization of the ultimate reality to get into harmoney with it. "Meditation and worship are most important parts of religion; infact they constitute its essence.[41]" Swami Dayanand laid great emphasis upon the daily need of worship. He says in Satyarath Prakash,".. ...the individual can get rid of all sufferings by his nearness to God and thereby acquire divine attributes. It is therefore, highly desirable that one should daily perform acts of worship in the form of contemplation, prayer and meditation. They will have their own effects and at the same time the individual will get such an accossion of strength, that he would never falter or lose heart even when he is face to face with suffering as great as a mountain." He was against the practice of Idol worship, because of the fact that the ancient Aryans did not resort to the worship of Idols and that there is no sanction for it in the Vedas. It is not an Aryan made of worship. The following translation as a Sanskrit quotation given by Dr. Radhakrishann is very enlightening, "The worshipers of the absolute are the highest in rank; second to them are worshipers of personal God, then come the worshipers of the incarnation like Rama, Krishna etc; below are those who worship ancestors, daities and sages and lowest of all are the worshipers of petty forces and spirits." According to Dayanand, prayer and meditation are therefore the best means of divine worship. Prayer as

41. Bhadhur Mal - Dayanand A Study in Hinduism p 120

James says is 'Religion in act' a vital means of putting oneself in union with God. Swamiji greatly emphasises that Agnihotra should also be performed along with the chanting of prayers and the practice of meditation.

Apart from the daily performance of Dev Yajna, Swami Dayanand laws great stress on the seeking the company of pious and spiritually minded persons, so that one could get inspiration from their talk. He entails upon each one the necessity of Swadhaya-called as Brahma Yajna. ब्रह्मयज्ञ. In addition to these according to him, the other three Yajnas are—(1) Pitri Yajna (पितृयज्ञ) i. e. it is the duty of the house holders to look after the comfort and daily needs of their living parents and other elderly members of the house. (2) Atithi Yajna (अतिथि यज्ञ) it means hospitality to a guest and rendering service to our fellow men. (3) Bhuta Yajna (भूत यज्ञ) , it means the duty of showing kindliness to lower animals. Swami Dayanand recommends the performance a number of Sanaskars at different periods of life.

"The most important are Jatveda, Namakarna; the Mundan, the Yajnopavita; Vivah and Antyesthi Sanskara.[42]"

His Views On Transmigration Of Soul And Salvation

Swami Dayanand believes in the doctrine of Transmigration of soul. which is a common belief with the Hindus. This doctrine goes along with the law of Karma, "which is an application of the universal law of causation in the domain of mind and consciousness.[43] The law af Karma is not a doctrine of fatalism as some western writers would have us believe. The achievement of spiritual perfection can even destroy the latent effects of previous Karmas. The doctrine of transmigration of soul ensures that each individual will sooner or later attain to salvation.

---

42. Swami Dayanand - Sanaskarvidhi p 41
43. Upadayaya Prasad Ganga - Philosophy of Dayanand pp iv, v

Salvation

"The ultimate goal of life according to all the Indian philosophers is liberation, self-realization. Moksha or Kairalyam. It is the state of destruction of bondage, cessation of transmigration, annihitation of Karma, destruction of the subtle body, lifting of the veil of ignorance (according to Advaita), release from three-fold misery (as per Samkhya) or five-fold Klesha (as per Yoga), understanding the true nature of the self and attaining the state of superconscionsness."[44]

Swami Dayanand follows the same line of thought, but only differs with Shankara.

In the words of Swami Dayanand Salvation means, "*The emancspation of the soul from pain and suffering of every description, and a subsequent career of freedom in the all pervading God and his imense creation for a fixed period of time and its resumption of earthly life after the expiry of that period.*" According to him Salvation does not mean annihilation of the individual soul as Sankara regarded. He does not also accept the position that salvation once attained lasts for ever and for ever, but ultimately the soul has to come back in the world and take up its work again. In the end it will be worthwhile to mention that Swamiji did not believe in Heaven and Hell, according to him, "Swarga is the enjoyment of extreme happiness......Naraka is another name for undergoing extreme suffering." They are nothing but states of human mind.

As for means of attaining Salvation, Swamiji again follows the same ancient path. Himself a *Karmayogi* of the first order, he emphasises action. He advacates *Upusana* (उपासना) of the Vedic type. He extols meditation for those who can. He lays emphasis on knowledge (ज्ञान) devoid of superstition, unscientific beliefs (as in Panranic literature) and prejudices. The

44. Dr. Safaya - Indian Psychology, p. 322

means could be adopted in accordance with the personal aptitude. What he taught was later summed up in beautiful language by Swami Vivekananda.

"Each soul is potentially divine. The goal is to manifest the divinity within by controling nature, external and internal. Do this either by work, or worship, or psychic control, philosophy. by one, or more, or all of these..... and be free."

Swami Dayanand's belief in the eternality of soul and the eternality of the stream of creation urges him to hold that the truths which we discover today are not the monoply of our ages. Ancient sages can be equally credited with such achievements. "Thus if Swami Dayanand does not claim to give us a purely new system. His contribution to philosophy cannot be belittled... He has linked the present with the past and opened the way for the future, thus maintaing the continuity of human thought."[45]

45. Upadayaya, Ganga Prasad - Philosophy of Dayanand p vi

...... could be adopted in accordance with the personal aptitude. What is thought was later summed up in beautiful language by Swami Vivekananda.

"Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these — and be free."

Swami Dayananda's belief in the eternality of soul and the eternality of the process of creation urges him to hold that the truths which we discover today are not the monopoly of our ages. Ancient sages can be equally credited with such achievements. "Thus if Swami Dayananda does not claim to give us a purely new system, His contribution to philosophy cannot be belittled. He has linked the present with the past and opened the way for the future thus maintaining the continuity of human thought."[47]

---

47. Upadhyaya, Ganga Prasad - Philosophy of Dayanand p.1.

Aims of Education are :

"Preparation for complete living; the harmonious development of all the faculties: adaptation to environment; a sound mind in a sound body; the perfection of nature; the preparation for a perfect citizen; to develop children as imperfect beings into perfect beings; inward development; a gradual adjustment to the spiritual possessions of the race; to repair the ruins of our first parents by regaining to know God aright; a completely moral man; to develop self-activity; the transmission of life from the living to the living etc."

—Sir John Adams.

(The Evolution of Educationl Theory)

4

Swamiji and the Aims of Education

Need for the Aims of Education

Education is a purposeful activity. It is undertaken both by the educator and the educand, for the sake of clearcut objective. Education is nccessary for the survival of the society. Education without an aim would be as meaningless as a journey, without a destination, an endless labour without any goal. Absence of aim in education makes it a blind alley. If there is education without an aim, the educated does not know where he has to lead the pupil and what the learner has to become as a result of his education. Unless there is a clear aim before education, it would be impossible to measure the achievement of the educand. "To state one's aim of education is atonce to state his educational values. It is through such a statement that we get at the purposes of a teacher or a school sy stem "[1] It is the aim of education that guides the educator in formilating the curriculum, devising his methods and selecting his devices. The aim of education is relative to the aim of life. "Philosophy formulates the end of life. Education offers suggestion how this end is to be achieved."[2] Education consists of a series of controlled activities and processes designed to realise a plan. Infact it is only for the sake of realising this plan that the educational process is devised and applied. This plan represents the aim of education. An unplanned education is no education at all. It is necessary for a system of education to have a well

1. Brubacher. Johan. S. - Modern philosophies of Education p 92.
2. Ahuja, R. L. —The Aims and Bases of Education p 28.

defined aim, because without an end or ideal, education cannot have that point or force which it can have in the presence of a clearcut aim. The aim as a foreseen end gives direction to activity. The aim enables both the educator and the educand to check his educational progress, revise their methods, if so needed, and to reinforce their educational effort, if and when it becomes necessary. Aim is the driving force of education as of all other pursuits. "Without a clearly defined and predetermind aim, education would be no more than mere groping in the dark."[3] Without the knowledge of aims, the educator is like a sailor who does not know his goal or his destination and the child is like a "rudderless vessel which will be drifted along somewhere ashore."[4] It is the ignorance of the right aims or their absence that has vitaliated our educational system, its methods and products, and has successfull resulted in tne physical, intellectual and moral weaknesses of the race. The educational aim as conceived by a thinker is always in consonance with the general ideal of life. "As education is the dynamic aspect of philosophy, an educational philosopher keeps before himself a certain end as the goal to be ultimately realised."[5] He not only directs his own activities to the realisation of his ultimate goal of life, but also formulates a system of education through which people may rise above their established mode of life and realise the summum bonum of their life as conceived by him in the begining, but as accepted by them later on as the ultimate goal of their life.

Determining Aim of Education

The aim of education depends on the general aim and view of life accepted by the the community at the time. The aim of life is represented differently by different philosophers, and different communities and at different times. The aim of human life as conceived by a Hindu differs from the one held by a Muslim and their aims of education differs accordingly. Thus

---

3. G. H. Thomson - A Modern Philosophy of Education p 57.
4. Bhatia B. D. - Philosophy and Education p 14.
5. Patel., M. S. - The Educational Philosophy of Mahatma Gandhi p 26.

different communities place different aims before themselves when they want to educate their children.

Aims of education are dictated by various factors—the inborn tendencies and potentialities of the child. his economic needs in his later life, the culture of his community and its moral standards, his role in the civic society etc. In an ideal and an advanced community the aims of education are determined or influenced by higher ideals of life i.e. education for character, for individual and social development, for culture, for mental discipline for "Knowledge for knowledge sake" and so on. "The realistic way of approaching the aims of education is to take into consideration the existing state of the society."[6] Political ideologies also determine the aims. J. F. Brown says, "Education in any country and at all periods reflects values of the ruling class." In the history of the world we find instances when persons were threatened, sacked, and even assassinated when their educational ideologies did not conform to the educational ideologies of men in power. According to Manu, the aim of education is both intellectual and spiritual development." During the days of Aryans in India. spiritualism was the aim of education. The chief burden of Indian philosophy and Indian culture is spiritualism. In order of Swami Ranganathananda :

"That spirituality is the goal of human life is an eternal truth for Indian philosophy; it is as relevant in this technically advanced atomic age as in the age of the Upanisads in which it was expounded in India thousands of years ago. This eternal truth finds a beautiful expression in a memorable verse of one of the upanisads (Svetasvetara upanisad VI 20)

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो न भविष्यति ॥

"Man may try through his technical advances to role up the sky itself as of it were a piece of leather; but with all that, he

6. Taneja, V. R. - Educational Thought & Practice p 23.

will never succeed in achieving peace and the end of his sorrows without realizing the luminous Divine within his."[7] Swami Dayananda was a fore runner for emphasising the spiritual aim in this scientific age.

Aims of Ancient Indian Education

In earliest days of our race, education hardly existed as a separate activity. Systematic education in India began when the hymns of Vedas were composed. It has been growing ever since then and thus the aims have been changing according to the demands, aspirations and needs of the changing Indian society. Aryans considered the gift of education as the greatest gift. Swami Dayanand says, "It is the highest duty of parents, tutors and relatives to adorn children with good sound education, nobility of character, refinement of manners, and amiability of temper."[8] Pursuit of truth and attainment of wisdom were their greatest ideals of life. Since the concept and aims of education are correlated with the ideals of life, we can safely doctrinise their concept and aim of education as idealist, which postulates, "the mental or spiritual is more real or atleast more important than the material." According to Swamiji, the aim of living and learning is to develop the natural man into the ideal man. This was the main objective of education of the Aryans to which Swamiji subscribes. He believed that man possessed spiritual nature which enabled him to apprehend moral values. "Complete realisation of these values was the ultimate goal of man. Function of education is to help us in our exploration of the ultimate universal values, so that truth of the Universe may become our truth and give power to our life."[9] Swamiji again says "blessed are the men and women whose minds are centred on the acquisation of knowledge; who possess sweet and amiable tempers, who cultivate truthfulness and other similar

7. Swami Ranganathananda - Eletual values for a changing Sociely, 1971, p. 687.
8. Light of truth Chapter III p 29.
9. Taneja, V. R. - Educational Thought & Practice p 184.

virtues......who are engaged in altruistic work as prescribed by the Vedas."[10]

Spiritual Development Aim

Education for spiritualism may appear to be the latest fad to bevilder the poor teacher. But in fact it is the oldest principle underlying all educational endeavours in our country. True, the word 'spiritualism' does not find any place in the dictionary of modern western scienes. According to some scientists, spirit is a superstilution, a hoax, or a phantasy. The universe is constituted of a mass of atoms.. ...all matter. The psychologists like Watson and James explain the complexity of human behaviour in terms of 'stimulus and response' or 'action and reaction' of simillar pattern as in physics and chemistry. But have the modern scientists adequate tools and means to explore the realms of spirituality ? Have they made any researches in that domain ? In fact these who never entered it, call it a myth. Researches in spirituality have been conducted by the saints and sages of East, especially of India. The East, specially India specialised in spirituality, while the west went deep into the mysteries of matter alone. The history of Aryan culture also reveals that the western branch of Aryan race specialised in materialism right from the Homeric age of Greek History, while their Eastern branch developed the spiritual science right from the Vedic Age. It was in India that the concept of Almighty God, governing and assuming the shape of all forces of nature developed, and whom Vedic Rishis declared : 'एकं सत् विप्रा: बहुधा वदन्ति' He is one but the intllectuals declare him many.' It was in Sapta Sindhu that a vast body of spiritual literature (in the form of Vedas) developed. It was here that the six lofty systems of philosophy (षट् दर्शन) developed at a time when the European civilization was still in the craddle. From Yajnavalkya of Vedic age, a host of saints and sages have kept the lamp of Indian spiritualism burning under the storm of unfavourable environmental factors. Through the mystic method of introspection,

10. Light of Truth, Chapter III p 29.

intuition and the Yoga, our seers have realized and confirmed the existence of SOUL as the centre of all human activity, life, torce and will. Matter is suborvient to soul as machinery to power.

This explains the postion that for the ancient Aryans, the individual, the caste, and the cosmic order were all one great unity and the past, the present and the future were but inseparable aspects of the eternal scheme. The basic purpose of education in view of ancient seers and of Swamiji was to enlighten the individual about the divine order and his place in it through the study of the Veda. "To them (Aryans) every institution and activity ...home, caste, temple, school etc. ......had as its goal the education of the Soul."[11] Religion dominated every sphere of their life and much more the sphere of education. The priests were the teachers. Rituals had to be performed at the commencement and end of education. During the period of learning, students had to offer prayers daily, do lot of Manan (contemplation) and live a life of penances, austerities and hardship. Swamiji says, "The first Upnayan ceremony should be performed at home, and the second in the school. Parents as well as tutors should teach Gayatri Mantra to the children with its meanings."[12] After they have learnt the above Mantra, they should be taught the method of divine worship with its preliminaries and accessories as Bathing, Achamana and Pranayama. The educational institutions had a spiritual atmosphere on account of the noble character of the teacher. It was in such atmosphere that the young mind was nurtured. Sptrituality therefore, was a marked characteristics of their education. It is really an irony af fate that we Indians are blindly following the path of western materialism and losing our hereditry spiritual ground. An independent India must not only preserve but also spread in the whole world our spiritual hearitage and ideals. This is more important when we know that our knowledge of the natural science, the social sciences and the humanities has not only failed us, but has also

11. Taneja, V. R. - Educational Thought & Practice p 186.
12. Light of Truth, Chapter III p 30.

brought about disastrous consequences, in terms of the two world wars, the mass destruction of humanity through nuclear weapons, and a world of terror and political instability. As long as science is divorced from spiritualism, it will be used for destruction. Hence the end of education should not be the cultivation of scientific knowledge, but also of spiritual values. The spiritual aim of education is best described by Aurobindo :

"Every man has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it."

Indian Education Commission rightly declares ' this concept of the mingling of science and spirituality is of special significance for Indian Education."[13]

"To sum up. we can say that education should make an individual vacationally self sufficient, intellectually mature, socially efficient. culturally refined, morally virtuous and spiritually advanced.[14] Although the other aims are being looked after, the spiritual aim is totally absent. It is in this context that Swami Dayanand, empbasis on spiritual aim needs to be reiterated.

Cultural Aim of Education

By culture we understand the aggregate of all the best thoughts and most desirable modes of living prevalent in a community in the past and in the present. The culture of a race stands for all those of its patterns. of behaviour and ways of living which are worth preserving from age to age, and worth transmitting from one generation to another. According to the cultural aim, education is intended only to initiate the pupil into the culture of his community and enable him to live according to its ideals and atandards.

Without culture man is no better than an animal. Mans progress till now is revealed through his culture. Freire says,

13. The Indian Education Commission Report, p 7.
14. Safaya - Principles and Techniques of teaching, p 52.

Nature is a matrix in which man lives. Culture is an addition that man contributes through his one work· "The modern man is a conglomoration of his biological heredity and his social heredity by culture, Without imbibing his culture, he is imperfect- It is in this context that Swami Dayanand drew the attention of the people of India to the Vedic phase of Indian culture. In was something which had not been done before for the last so many centuries. "For all this time, the Hindus, the educated and the uneducated alike had remained satisfied, mostly with what the Puranas and the later day religious literature gave to them."[15] A great revolution was thus wrought by Dayanaud. The present reformed and rejuvenated Hinduism is solely the gift of Dayanand Saraswati, "He has made the largest contribution towards changing the mentality and outlook of the Hindus, and arousing in them a strong urge for social and religious change in all its forms."[16] According to him education must be liberal rather than practical. Inner of spiritual refinement of the pupil should be the only target of education. "Polish and grace, not practical utility is the goal of education according to this view."[17] This aim of education altogether ignores the vocational aim. Again culture differs from nation to nation and from time to time. It being the traditional aim and can hardly fit in with the modern conception of education. So we must synthesise between the two aims i.e. cultural and vocational.

Character Formation Aim

Herbert puts forth morality as the chief aim of education. "The one and the whole aim of education," he maintains, "may be summed up in the concept of morality." Many other educationists express the same idea when they declare that the chief aim of education is the formation of character. "Gandhiji too believes that character formation is one of the foremost aims of education."[18] To Gandhiji's mind, "schools and colleges are

15. Bhadur Mal - Daynand, A Study in Hinduism, p 58
16. Ibid p 59.
17. Puree G S. - Theory of Education p 102.
18. Patel, M. S. - The Educational Philosophy of Mahatma Gandhi, p 55

factories for making of character. Parents send their boys and girls to them so that they may become good men and women."[19] Character building was the chief aim of education in the Vedic and Brahmanic period. Swamiji in Satyarth prakash says that mere Intellectual attainments are of no worth, if the person is devoid of moral feeling and character. Manusmrati says that "a person of good character with a mere smattering of the Vedic knowledge is to be prefered to a scholar, who though well versed in Vedas, is impure in his life, thoughts and habits."

Swami Dayanand quotes from the Taitreya Upanishad (I 11) in Satyarth Prakash (Chapter III) and explains how a teacher should..... instruct his pupils to lead a virtuous life. The teacher should say, "My children speak the truth. Lead a virtuous life. Never be negligent in learning and teaching. Never neglect to serve your father, mother, teacher, and all preachers of true religion. Love virtue and shun vice. Imbibe our virtues and not our faults and imperfection......This is the advice. This is the commandment. This is the mandate of Vedas. Ay, this is the law. Follow this advice and obey this law." सत्यं वद । धर्मं चर । स्वात्नयायान्मा प्रमदः । .... सत्यान्न प्रमदितव्यं । धर्मान्न प्रमदितव्यं । कुशलात्न प्रमदितत्यं ... देवपितृकार्याम्यां न प्रमदितव्यं । मातृदेवा भव । पितृदेवो भव । आचार्य देवो भवा..... यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नों इतरानि । ......एष उपदेशः । एषा वेदोपनिषद् । एतदनुशासनम् । एवं उपासितव्यं ।। "Education was regarded as a means of inculcating such moral habits as strict obedience to elders, truthfulness, honesty and temperence."[20]

The ethical principle of life has been the essence of Indian education though all the scriptures right from upanisads.

"Upanisads emphasise the purity of character as the basis of higher life and self-realization. Sankya mentions threefold misery in the world and that the final means of deliverance from it is unattachment and discrimenation. Yoga mentions fivefold

---

19. Mahatma Gandhi - To the Students, p 106
20. Taneja, V. R. - Educational Thought & Practice p 187.

misery (पंच क्लेश) and emphasise Yama and Niyama as the first prelimenary steps for spiritual progress. Shankara talks of fourfold qualities necessary for a spiritual aspirant, i.e. Viraga, Viveka, Sadhana Sampat and Mumukshatva. The third quality Sadana-sampat includes the ethical principles emphasised by Patanjali or Buddha or Mahavira. Ethics of all the Indian philosophers have been almost identical. Pure ethical life is the foundation of spiritual progress."[21]

The concept of character varies according to the ideals that are put before us and the meaning also differs from time to time and place to place. As Plato says, "there should be community of wives", but in India it is a sin to keep more than one wife. Aristotle has said, "If riches and character are placed in two pans, if one rises the other falls." The present educational system. prepares a student for certain vocations and vocationalism cuts at the root of character.

Swamiji was of the view that constructive criticism leads to the formation of good character. According to him, teachers should be men of character, so that the students may follow them. He was of the strongest view that it is through direct human relation-ship that students can lead a moral and a virtuous life. As is the teacher so will be the taught; as is the society so will be the individual. Manusmrati sums up that one who desires happiness must strive after a perfectly contented disposition and control by himself. How were these virtues inculcated ?......

(1) By direct injunction of the teacher;

(2) By living a life of industry, self control, preseverance, penance self abegnation, temperance and countinence.

To sum up Dr. Radhakumud Mukerji points out, "this definitely and emphatically lays down the ancient view that mere intellectual development, without the development of character... ..will defeat the very end of studentship."[22] Character building should

21. Dr Safaya - Indian Psychology, (1976), p. 321.
22. Radhakumud Mukerji - Ancient Indian Education p 285.

be the main task of the human race..... Rest assured that your service unto others will not be wasted."[23]

Knowledge as an Aim of Education

Knowledge to the Aryans was the supreme good or atleast the gateway towards it. This produced their scholars, best men of culture and profound philosophers. Intellectual and spiritual development was their chief aim of education. The teacher considered it his duty to instil by hook or by crook the largest amount of knowledge possible. To them possession of knowledge and academic skill were the guarantors of good life. "Vedic knowledge meant second birth, because its assimilation was believed to effect a radical transformation of student's nature."[24]

Swami Dayanand was of the view that education should be pursued for the sake of education and not for preparing children for any public office or lucrative job. The function of the education according to him was the development of the whole man and perfect personality so that he may be a useful and worthy citizen of this material world. To Swamiji "Pursuit of knowledge is as necessary as pursuit of food. A fool may have food and may die simply because he has no knowledge as to how to use it."[25] What is knowledge or Vidya ? Swami Dayanand defines it in these words, "knowledge consists in knowing a thing exactly as it is, and nescience (अविधा) consists in knowing a thing differently from what it is."[26] The achievement of personality and the appreciation of values, will not become a reality, without a growing knowledge of the spiritual universe. The knowledge has an essential place in the process of education. According to Swami Dayanand, true knowledge is something more than mere imparting and learning of facts, as is relevant to situations of life. A person mugging up fact without assimilation is like a donkey carrying a load of sandlewood but not knowing the nature of sandle wood. "यथा खरश्चन्दन भारवाही । भारस्य वे त्ता न तु चन्दनस्य ।।" It is through true knowledge that we can emancipate the soul from the bondage.

23. Patel, R. M. - Gandhian Sadhana p III.
24. Taneja, V. R. - Educational Thought & Practice p 111.
25. Upadhaylya, Ganga Prasad - Philosophy of Dayanand p 18.
26. Light of Truth Chapter IX; Para III.

Preparation For Life-As An Aim

Preparation for living, social efficiency, vocation or utilitarian aims were not explicit but implicit in the system of Aryan education. At first they had the ideal of education as knowledge for knowledge sake, but soon after this ideal gave way to a utilitarian aim. All their rules of conduct and duties of various castes show that they wanted man to prepare for life. Each caste was given a certain type of education which would fit its members for a certain profession or vocation in life.

According to Swamiji only those were fit to be members of a noble and organised community who learned in their school day, lesson of plain living and discipline. This means that aim of education was to produce citizens who were socially efficient. The ideal of duty was stressed by all leaders of thought. All students were enjoined to have social or civic sense by looking to the welfare of others. Swamiji wanted that the structures of society should be such that every one learnt a profession which was not only useful to him but to the society as a whole.

To sum up we can safely say that outwardly education, according to Swami Dayanand, might appear religious education, but it was for the development of the whole man with a religious bias. The education aimed at producing a personality so well integrated that the person had intellectual calibre, realised spiritual values, maintained adequate control over emotional impulses and feelings, enjoined social happincss and possessed a creative mind to appraise thc culture with which he interacted.

As Swami Dayanand follows Vedic spiritualism, and accepts the six systems of thought (षट् दर्शन), his philosophy is Idealism, and his educational philosophy is applied idealism emanating from spiritual monism. He stresses liberal education rather thah vocation. He accepts social aim but lays stress more on individual aim. To him education is primarily growth and direction in accordance with the revealed path of Vedic culture. He puts a great premium on ethical basis of education and stresses character building aim.

"A tool in the hands of artist (teacher) to mould his material (pupils) according to his ideal (objective) in his studio (school)."

—Cunningham

"Make plans for your studies a few years in advance, as the statesmen plan an economic or military compaign."

—Har Dayal

If you plan for a year, plant grain;
If you plan for a decade, plant trees,
If you plan for a century, plant men.

—A Chinese Proverb

Utilitarian and modern do not bear positive correlation. Himalayas from the hoary past have not lost their utility for us. So are Vedas eternally useful.

—Safaya

5

Swami Dayanand And The Scheme of Studies or the Curriculum

Philosophy And Curriculum

Choice of means depends on the ends which they are required to realise. Ends determine the means. Curriculum is only a means for fulfilling the aim of education. So it is bound to be determined by the educational objectives. What curriculum of studies would be prescribed in the schools in a particular country at a particular time, would be determined by the aim that she wants to realise through its system of education. As the educational aim is, so the curriculum must be. The aim of education is derived from the general aim of life which is laid down by philosophy. No system of education would be justified in prescribing or allowing the teaching of any subjects which are either useless or harmful to the realisation of the accepted aim of human life. Sir T. Percy Nun says, "the school must be thought of primarily not as a place where certain knowledge is learnt but as a place where the young are disciplined in certain from of activity."[1]

Cunnigham defines curriculum as "a tool in the hands of the artist (teacher) to mould his material (pupils) according to

1. Nun, T. Percy. - Education its Data and First Principle p. 243.

his ideal (objective) in his studio (school)."[2] Briggs in discussing curriculum problems remarks, "it is just here that education seriously needs leaders...leaders who hold a sound comprehensive philosophy of which they can convince others, who can direct its consistent application to the formulation of appropriate curricula." The teacher selects those subjects of study which promise to help his pupils to realise in their lives the aim laid down for them by the philosopher. Ross says, "The curriculum must include the knowledge and skills that the child requires, not only for his present life as a child, but also for his future life as an adult."[3]

Curriculum And The Different Schools Of Philosophy

The concept of the curriculum differs with different schools of philosophy. The naturalist school of philosophy wishes that the present experience, interests and activities of the child should determine his subjects of instruction. Accordingly those subjects are taught to the child which are according to his aptitude and ability. They are not forced to study the subjects in which they are the least interested.

The pragmatists lay emphasis on the principle of utility as a determining factor in the choice of subjects. "They would include in the curriculum subjects which will be useful to the child, not only for his present life, but also for his future life as an adult."[4] The pragmatists want such subjects in the curriculum which help to solve the problem of work-a-day-world. They donot want to stuff the memory with unfunctional knowledge. Thus for Dewey, "The curriculum is concerned with the realities of child nature and of life .....the natural interests of the child at his successive stages of development."[5]

The realists protest against curricula which consists of subjects that are merely bookish, abstract or sophiscated. They impress on the educator the need for eschewing abstractions and

2. Cunningham - Pivotal problems in Education p. 193.
3. James, S. Ross. - Educational Theory p. 195.
4. Bhatia, B B. - Philosophy & Education p. 48.
5, James, S. Ross. - Educational Theory. p. 197, 198.

concentrating on realities. They regarded the study of natural phenomena as of paramount importance and advocated the displacement of literary by scientific studies. "To them the present is more important than the past."[6]

Idealists want the children to inculcate in them higher values of life. They therefore advise the children to study ethics, religion, logic, fine arts, and literature. According to Sir. T. Percy Nunn, the special function of nation's school, "Is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievement to gurantee its future."[7]

To sum up the education aim is realised through curriculum. Thus the curriculum is determined by the philosophy. Different philosophies prescribe different curricula.

Curriculum In The Early Vedic Age

The history of ancient Indian education is spread over several millennia and we therefore naturally find considerable changes taking place in the curricula in the course of centuries. This is but natural; "for the curriculum is intimately connected with the achievements and aspirations of people."[8] When the outlook on life changes or when new branches of knowledge are developed, extensive change become inevitable in the curriculum followed in schools and colleges. The Vedic literature naturally formed the main topic of study in this period. Students were required to master the principles of prosody and encouraged to develop the powers of versification. The study of elementary geometry and knowledge of astronomy was also imparted. "Grammer and etymology did not trouble the students of this age, because they were yet to be developed."[9]

Later Vedic Period

The Rigveda, the Yajurveda, the Samaveda and the

---

6. Ibid p. 199.
7. Nun, T. Percy - Education its Data and First Principle p. 245,
8. Altekar, A.S. - Educatian in Ancient India p. 144.
9. Ibid p. 145.

Atharvaveda came into existence. This led to the specialisation in Vedic studies. The study of astronomy, geometry and prosody continued to progress in this period. The development of sciences of Grammer and Etymology started in this age and manuals on those subjects were included in the curriculum.

Swamiji And The Curriculum

Swami Dayananda besides being a social and religious reformer, was a great idealist and exponent of ancient Vedic culture. It was his earnest desire to make his country-men realise their golden past culture and spiritual heritage. In order to acquire, the essential modicum of spiritual and cultural heritage, he wanted a syllabus which should enable the child to realise, the forgotten origin, so that the may be able to go deep into the ancient culture and heritage. He strongly believed that every aspect of human life must be imbued with true religion and Vedic culture, for, to him, "life without religion is life without principle and life without principle is like a ship without rudder; and just as a ship without a rudder will be tossed about from place to place and never reach its destination, so will a man without this religion backing, without that hard grasp of religion, be also tossed about on this stormy ocean of the world without ever reaching his destined goal."[10] His attempt therefore, was to plan such a curriculum which should transform the Indian youth, schools and colleges into places of spirituality and cultural heritage. Below is a brief acconnt of the scheme of studies as envisaged by him in the Chapter III of Satyrath Prakash—a monumental work of a great reformer and an educationist.

The Scheme Of Studies

1. Swami Dayanand recommends that first of all the children should be taught 'Panini's' Phonetics. It is the responsibility of the parents and teachers to teach their children and pupils to pronounce letters correctly with right amount of effort and the right agent.

---

10. Mahatma Gandhi - Ethical Religion p. 56.

2. After phonetics, the children should be taught Grammer which includes 'Ashtadhyayi' (अष्टाध्यायी) 'Dhatupath' (धातुपाठ) (book of roots), 'Ganpath' (गणपाठ) (book of group), 'Unadikosh' (उणादिकोष) (book of prefixes); 'Mahabashya' (महाभाष्य) (exposition of the above four books of Panini and Pantanjali).[11] The study of Grammer may be learnt in three years.

3. After Grammer, the students should read 'Nighantu' (निघण्टु) and 'Nirukta' (निरुक्त) (books on Vedic vocabulary and philology) written by Yask (यास्क). This study should not take more than six to eight months

4. Thereafter the students should study 'Chhandograntha' (छन्दोग्रंथ) (prosody) by Pingal in order to learn the rules that govern poetry. This study may be finished within four months.

5. Then the students should study 'Manu Smriti' (मनुस्मृति) 'Valmiki Ramayan', 'Vidurniti' (विधुरनीति) and the like selections from Mahabharat in order to get rid of evil habits and become cultured. This study should not take more than a year.

6. Then the students should study six 'Shastras' (erroneously known as the six schools of philosophy) with the expositions of Rishis—the great ancient seers. But before studying the Vedanta Shastras, students should learn the ten Upanishads. The study of all these books should be finished within two years.

7. Thereafter they should study the four 'Vedas'[12] together with their four 'Brahmanas'.[13] Proper attention must be

11. Two great authorities of Grammar and Literature in ancient India.
12. Rigveda, Yajurveda, Samaveda and Atharvaveda.
13. Aitreya, Shatapatha, Sama and Gopatha.

paid to accents and meanings, both theoretically and practically. This study should be finished within six years.

In this connection Swami Dayanand quotes Rigveda (X, 17, 4) "An ignorant man has eyes to see but sees nothing, has ears to hear but hears nothing. The ignorant can never understand the hidden mysteries of knowledge. But it is to the learned alone that knowledge reveals its true nature, just as a women longing to meet her husband, dresses in her best and puts on her finest jewellery; so as to display her charms to him."[14]

8. After the study of the 'Vedas', the students should study the 'Upavedas' which are four in number viz., Ayurveda (आयुर्वेद) (medical science), Dhanurveda (धनुर्वेद) (the science of Government), Gandharvaveda (गंधर्ववेद) (the science of music) Arthaveda (अर्थवेद) (the science and practice of mechanical arts) also cal ed 'Shilpa Vidya', (शिल्प विद्या) They should study the laws of matter and motion. They should also know how to make various kinds of machines etc.

'Thus Swami Dayanand wants the student to learn the nature and properties of all substances both theoretically and practically, the nature and properties of all substances from solids to Akasha. This is the science that helps to increase the wealth and prosperity of a country.[15]

9. After the study of the Upavedas, Swami Dayanand in Satyarth Prakash, wants the student to learn 'Jotisha Shastra' ज्योतिष शास्त्र) which should consist of Arithmatic, Algebra, Geometry, Geography, Geology and Astronomy. This study should be finished in two years time. The students should also have all types of

14. Light of Truth - Chapter III p. 67.
15. Charanjeva Bhardwaja - Light of Truth Chapter III 5929 p 69.

practical training in these sciences. It should be noted that Swami Dayanand is against the study of Astrology, because he regards this science as a fraud.

'Swami Dayanand urges both the teachers and students to master all the sciences and arts in twenty or twenty one years in order to become cultured for leading a happy life. He has recommended only the books of Rishis for students to study, because he regards other books as secondary sources prepared with personal prejudices."[16]

Swami Dayanand asserts that women should also study Vedas. He recommends the Brahman and Kashattriya women to acquire all kinds of knowledge; Vaishya women to learn trade and mechanical arts; Shudra women to learn the art of cooking. As the men should acquire the knowledge of grammer and Dharma, similarly women should learn grammer and medical science, mathematics and the mechanical arts atleast.

The following are the books condemned by Swami Dayanand in his scheme of studies. He gives a note of warning and says, "They ought to be look upon as snares; once caught in them a student can never know the truth.

(1) Katantra, (2) Saraswata, (3) Chandrika, (4) Mugdhabodha, (5) Kaumudi, (6) Shekhar, (7) Manorma, (8) Amarkosh (9) Jyotisha, (10) Dharmasindhu, (11) Vratarka, (12) Tarkasagarh, (13) Yogdisha, (14) Hathapradipika, (15) Yogavasishta, (16) Panchadasai, (17) Sharangdhara, (18) All Smritis except the Manu Smritis barring the interpolated verses, (19) All Tantras, Purana, Ramayana by Tulsi Dass and Rukmani Mangala.[17]

Conclusion

To sum up, Swami Dayanand advises that both the teachers and the students should try to avoid any hinderance that

16. Chaube, S. P. - Some foundations of education p 400.
17. Charanjeva Bhardwaja - Light of Truth Chapter III p 70,

comes up in the way of acquiring knowledge viz. company of wicked persons, forming bad habits, and want of perfect Brahmacharya. He also attacks the sectarian and selfish Brahmans of his day because of their false teaching and attempt to keep the Kshatriyas and other classes illiterate in order to retain their selfish grip over them intact." He asserts that it is the duty of both the rulers and the ruled to see that these hindrances are removed in order to enable t'e male and female students of all classes to acquire the necessary and right knowledge of truth and religion.

"A good teacher must know how to arouse the interest of the pupil in the field of study for which he is responsible, he must himself be a master in the field and be in touch with the latest developments in his subject, he must himself be a fellow traveller in the exciting pursuit of knowledge."

—Dr. S. Radhakrishnan

"A true student does not care for fame or comfort or power. He cares only for knowledge and truth. He pursues truth by giving up everything, for he looks upon his pursuit as the noblest duty of man."

—Sir Jagdish Chander Bose

6

Swami Dayanad And Teacher and Taught Relationship

Importance Of Teacher In Ancient India

The importance which in modern times is attached to the instiution (or the Alma Meter) was in ancient days attached to the teacher in India. The person who takes charge of immature children and make them worthy and useful citizens in society was naturally help in high reverence. It was the function of the teacher to lead the student from the darkness of ignorance to the light of knowledge. "The lamp of learning is concealed under a cover, the teacher removes it and lets out the light."[1] Swami Dayanand quotes from Shatapatha Brahmana in Satyarth Prakash Chapt. II "Yerily that man alone can become a great scholar who has had the advantage of three good tutors viz. father, mother and teacher." (मातृमान् पितृमान् वीर्यवान् पुरुषो वेद)

These three were called great Gurus. These are the three Vedas, these are the three God Brahma, Vishnu and Siva. From the Vedic Age down-wards, the teacher has been all along designated as the spiritual and intellectual father of the student. Without his help and guidance, no education is possible. "A teacher is regarded as necessary to disperse the mist of empirically acquired knowledge from our eyes."[2] The teacher is to be

1. Altekar, A. S. Education in Ancient India p 49.
2. Mukerji, R. K. - Ancient Indian Education p 89.

revered even more than parents; to the latter, we owe our physical birth, to the former our intellectual regeneration. Guru was not the present school master, but the friend and the guide of mankind. He was the destroyer of darkness because according to one of the Vedas 'Gur' means 'darkness' and 'ru' means 'destroyer'. Buddhist and Jains also attached equally great importance to the teacher. Perhaps never in history was so great an esteem show to the teacher as in ancient India. It has been said गुरु ब्रह्मा, गुरु विष्णु, गुरु साक्षात्महेश्वर:, i. e. the teacher is God Brahma, he is God Vishnu, and he is verily God Maheshwara. Their place in society was so high that they were considered superior even to the progenitor. This glorification of the teacher must have produced great psychological influence on students, for childhood is the hay day of personal influence.

Qualifications Of The Teacher

As the teacher was held in high veneration, he was naturally expected to possess several qualifications. The student was to look upon the teacher as the ideal person of very high character. He was to be patient and treat his students impartially. "Alone all he was to be well grounded in his own branch of knowledge; he was to continne his reading throughout his life."[3] He should be not only a scholar but also an adopt in teaching; than only he would be a great teacher. "He must have a conviction based upon realization of the unity on which he is to enlighten his pupils; otherwise it would be like the blind leading the blind."[4] He is to possess the highest moral and spiritual qualifications. "This truth is not grasped when taught by an inferior man," says the Kathaupanishad (i,2,8). (नरेणावरेण प्रोक्त एष). Again the teacher is considered the very near the pupil. The pupil is called अन्तवासी i. e. residing very near the teacher. Both are two sides of the pole connected together. Upanishad says:

आचार्य: पूर्वरुपं, अन्तेवासी उत्तररूपं ।
प्रवचनं संधानं, विद्या संधि: ।।

तैत्तिरीय उपनिषद् I. 3.

---

3. Altaker, A. S. - Education in Ancient India p 53.
4, Mukerji, R.K. - Ancient Indian Education p 101.

"In the biopolar process of education, the teacher is the former pole, the pupil is the opposite pole, kunowledge emanating from the teacher to the pupil conects the two; and the instrument is the mutual discussion." "It is the duty of the teacher, when a fit pupil approaches him to teach him the truth exactly as he knows it, without concealing anything from him, for such concealment would spell ruin to him."[5] The teacher must further be able to inspire as well as to instruct; his piety, character, scholarship and cultured life should be able to exercise a subtle and overlasting influence over the young students sitting at his feet for their lessons.

The teaching profession had a very high code in ancient India. "The teacher could withhold nothing under the apprehension that his pupil may one day outshine him in profession."[6] In addition to imparting intellectual education the teachers in ancient India had to perform several other duties as well. He was to be the spiritual father of the children. The teachers were to treat their students like their own sons. In modern times, when a student desires to get admission to any institution, he presents himself before an unknown teacher. Money in the form of fees constitutes the primary link between him and his educator. Naturally such relations are not built on the foundation stone of love and faith.

Duties Of Students In Ancient India

Let us now survey the duties of students towards their teachers in ancient India. Manu as quoted by A. S. Altekar says, "The student was to hold his teacher in deep reverence and honour him like the king, parents and God."[7] His outward behaviour must be in strict conformity with the rules of decorum and good manners; he ought to get up and salute his teacher in the proper way, he ought not to occupy a higher seat or wear

5. Mukrji, R.K - Ancient Indian Edu ation p 101,
6. Milinda Panha I. p 142 (quoted by A.S. Altaker in Education in Ancient India p 55).
7. Altekar, A.S. - Education in Ancient India p 59.

a gaudier dress. "Both in Buddhist monasteries and Hindu Gurukulas, the student was expected to do personal service to the teacher like a son. He was to give him water and tooth stick, carry his seat and supply him bath water. If necessary, he was to cleans his utensils and wash his clothes."[8] The food was daily collected by the student themselves begging from door to door and "It was a religious and obligatory of every house holder to supply a student with as much food as he could afford."[9] The life of a Brahmchari was a life of a *Tapasya*, moderation, temperance and restriction. He was to avoid to sleep on a cot and wash his body not for pleasure but for cleanliness.

Every day, morning and evening he must perform the 'Havan'. He must show the most absolute and prompt obedience to his teachers. "He must be modest, differential and respectful to his superiors and affiable to his equals."[10] A Brahmachari should renounce all fright, anger, greed and ignorance. He should avoid using harsh language. He should curb his tongue. appetite and arms. Tradition asserts that even great personages like Sri-Krishna had deemed it an honour to do all kind of menial work in their Guru's house during their student days. It was held that no progress in education was possible without service in the teacher's house.

Teacher-Pupil Relationship

In ancient Vedic period self study was emphasised but the teacher was considered indispensable "Harmonious relation between the teacher and the pupil are a prerequisite to worth while learning."[11] The distinguished characteristics of ancient Indian education is the ideal relationship between pupil and the teacher. This relation-ship was that of a father and a son, because the pupil lived at the house of the teacher. "The teacher was the intellectual and spiritual father."[12] The relations

8. Ibid p 60.
9. Taneja, V.R. - Education Thought & Practice p 19.
10. K, Jnani - The Inner man & Other Lectures.
11. Taneja, V.R. - Educatjon Thought & Paactice p 197
12. Mukerji, R.K. - Ancient Indian Education p 93

between the student and the teacher were direct and not through any institution. "The student usually went to such a teacher as attracted his attention by his reputation and scholarship; "The teacher selected such students as appeared to him sincere, zealous and well behaved. The student usually lived either under the roof of the teacher or under his direct supervision. He nursed him if he was ill. "The relation between the teacher and the student were very cordial and intimate; they were united by mutual reverence and confidence and communion of life."[13] In Jatakas we come across several cases of teacher marrying their daughters to their most promising students. The custom was so deep rooted in certain teachers families that the student had often no option in the matter, even if they were not in favour of the match,"[14] The cordial relation that existed between the teacher and the student continued also in their after life. But this condition of teacher-student relationship does not exist at present, because neither the student and nor the teacher are upto that standard which existed in the past.

Muslim Period

In the Muslim period the teacher was as much respected as during the period of early history There was intimate relationship between the teacher and the pupil, although the practice of living with the teacher was not as common with the Muslims as it was in the case of Brahmans and Buddhist. Pupils were expected to serve their teacher and in return got sometimes free food and always free knowledge from him.

British Period

In the sixteenth and seventeenth century four European nations Portugueese, French, Dutch and English entered India for the sake of trade. East India company was started in 1600 in India. Its main aim in the beginning was to exploit Indian resources and send raw material to England in return to supply

13. Altekar, A.S - Education in Ancient India p 62
14. Altekar, A.S. - Education in Ancient India p 62

finished goods in the Indian market. But slowly and steadily it became as governing body. "To establish British power firmly on Indian soil, Company wanted time to change the educational pattern of India."[15] The foreign missionaries had started their own schools and colleges where education was imparted on the western lines. "The other force was Indian leaders, like Raja Ram Mohan Roy, David Hall and Radha Kanta Dev. All these leaders felt that India could improve economic condition if they get western education, tnrough the medium of English."[16] On June 10, 1834, Lord Macaulay landed in India as the law member of the Governor Generals Executive Council. He had come to India with preconceived notions about the people of this country and their culture. He said, "I have never found one among them who could deny that a single shelf of good European literature was worth the whole native literature of India and Arbia."[17] He wanted to establish European institutions and culture on the soil of India. And as a first step to that, he said, "we want a class of persons Indian in blood and colour but English in tastes, in opinion, in morals and in intellect."[18] He tried to impose western learning through a western language on an age long system which had been thriving on its ancient soil since the dawn of history. "This system of education as introduced by Macaulay brought a visible change in the teacher pupil relationship and the Indian student was lost to his own age old culture."[19] The place of Guru was taken by the present day English knowing teacher, with no human contact between the teacher and the pupil.

Conditions Prior To Swami Dayanand

With the advent of British rule in India there was neither political nor educational ideal. The whole social and educational life was shattered. So educational system as it existed before

15. L, Mukerjee - Problems of Administration of Education in India p 25.
16 Ibid p 32.
17. Basu, A N - Education in Modern India p 30.
18. Ibid - p 34.
19. L. Mukherjee - Problems of Administration of Education in India p 39.

the advent of British rule entered into stalemate. The teacher lost respect and the student lost zest; that marked the begining of deterioration in human relationship. With the introduction of English as medium of instruction, student became more English minded and the teacher less Indian.

Cultural mooring could no more exercise the same sway over the teachers and taught as it did in the past. "The slave mentality a product of foreign rule had its way and the student and teacher could not but be effected. With the wrong system of education unsuited to the country and solving no problems of life, made the youth wayward."[20] When the teacher had nothing to inspire, the student had everything to be indisciplined and thus in brief the human relations that existed between the teacher and the taught in ancient India had a turn and it saw its seamy side. When the whole social life became disorganised, to expect of education, to set at right, when the condition are not favourable is expecting too high of it. Seeing this condition, Swami Dayanand rightly put his finger on the pulse of the nation and found that unless and until the pupil teacher relations are not improved, the situation cannot improve, and hence he visualised the reforms on two fronts......i. e. teacher and the taught.

Swamiji And The Revival Of Teacher-Pupil Relationship

It was at about this critical time that Swami Dayanand appeared on the scene and began his work of social and religious reform. He was a profound scholar of Sanskrit and had made a deep study of the Vedas and the Upanishadas. Unlike other reformers of the age, "he based his work upon his knowledge of the ancient religious literature of India. That was his strong point and it gave him an immense advantage over the other reformers."[21] The Vedas and the Manusmarati, the most authoritative religious scriptures of Hinduism did not give any support

20. Taneja, V. R. - Education Thought & Practice p 139.
21. Bhadur Mal - Swami Dayanand A Study in Hinduism p 55.

to such deteriorating human relationship between the teacher and the taught. "Swami Dayanand drew the attention of the people of India to the Vedic phase of Indian culture and impressed upon them the salient features of ancient Vedic education and the relationship between the teacher and the taught."[22] It can be said with definiteness that Swami Dayanand played a most impartant part in Hindu renaissance in the modern period.

Swami Daynand is careful about education since the very infancy of individual. To him the first education of the child should be begun by his mother. The mother has to see that the child does not pick up any bad habit. From the very begining the parents should try to develop in children an intense love of knowledge. In Satyarth Prakash Swami Dayanand says, "A child should not loose his temper, or say a rude word; he should rather cultivate a speech that is pacific and sweet. He should avoid useless talk and speak only as much as is necessary, neither more nor less ..... Father, mother and tutor, a child should serve with all his health, all his heart and all his soul."[23] He further enumerates the duties of the students as "children should always speak the truth and should never trust a hypocrite or a man of low character. They should obey their parents and tutors in all things that are good. Tutors should help their pupils to revise all that their parents had taught them at home... They should eat a little short of their appetite and abstain from animal diet and spirituous liquors."[24] How beautifully he says, "tutors who are not slow to reprimand their pupils (when needed) are as if giving them a drink of immortality."[25]

Swami Dayanand advises that teachers should try to keep themselves aloof from loose talk, only then they can cultivate knowledge and good character in order to be ideal teachers. All the students should be treated a like in matters of food, drink

22. Brahmachari - Volume II, January, 1929, No. I P 11.
23. Charanjiva - Light of Truth 1927, Chap. II, p 27.
24. Ibid.
25. Ibid. Chapt. II, p 26.

and dress, and all of them should practise bodily and mental discipline. "Simple living and high thinking should be their motto. They should not covet bodily comforts. Their sole purpose should be to devote themselves entirely to the acquisition of knowledge and culture. They should be free from all worldly cares and anxieties."[26] He was of the view that it should be the responsibility of the teachers to teach all that is necessary about diet, dress and proper behaviour towards elders and juniors. The children should daily perform Devayajna and describes in detail in Satyarath Prakash the process of Devayajana and wants that the children should carefully pick up the same for practising them daily.

According to Manusmriti (Chapter III, I) Swami Dayanand wants that a student should observe Brahmacharya and study the Vedas for 9, 18 and 36 years or until they are completely mastered. Swami Dayanand quotes from the Taittiriya Upanishad (VII, 9, 1-4) in Satyarath Prakash and explains how a teacher should instruct his pupils to lead a virtuous life. The teacher should say :—

> "*My children ! speak the truth, lead a virtuous life. Never be negligent in learning and teaching. Devote yourself to the procuring of knowledge of physical and spiritual sciences....... Follow the path of truth and religion. Serve your father, mother, teacher and the guest. Love virtue and shun vice. Imbibe our virtues, not our faults and imperfections Always keep the company of learned and pious Brahmans and trust them fully...... This is the advice, commandment and mandate of Vedas.*"

---

26. Chaube, S. P. - Some Foundation of Education p 394.

सत्यं वद । धर्मं चर । स्वाध्यायान्माप्रमदः । आचायाय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् ।

मातृ देवो भव । पितृ देवो भव । आचार्य देवो भव । अतिथि देवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ।

...... दे तत्र ब्राह्मणाः सम्मर्शनः ......
यथा ते तेषु वर्तेरन् तथा तेषु वर्तेथाः ।
एष आदेशः ! एष उपदेशः ! एतदनुशासनम् ।
एषा वेदोपनिषत् । एवं उपासितव्यम् ।

—तैत्तिरीयोपनिषद् वल्ली I, अनुवाक ।

Swami Dayanand says that teachers should inculcate in the minds of the pupils that it is only after abstaining from ecquisition of wealth and having carnal pleasures that one can attain knowledge of true religion. In this connection he draws his authority from the Manusmriti (Chap. II, 13) that the teachers should not neglect the education of classes other than Brahmans viz, princes and other Kshatriyas, Vaishvas and shudras. If all the classes are well educated and cultured, no one will try to set any false practice. Swami Dayanand advises the teachers that they should examine everything that they teach to the students according to the five criteria, explained by him at length in Satyarath Prakash. The student shoule also follow this method in accepting anything. He further emphasises that teachers should examine a book by the five criteria already mentionen, before teaching it to the students ... what a contrst with the existing practices.

Swami Dayanand advises that both the teachers and the students should try to avoid any hinderance that comes up in the way of acquiring knowledge. He asserts that it is the duty of both the rulers and the ruled to see that these hinderances are removed in order to enable the male and female students of all classes to acquire the necessary and right knowledge of truth and religion.

Conclusion

The educational institutions are in a way the most important agency for inducing the child into the cultural life of the community. Swami Dayanand even as early as eighties of the Nineteenth century was quite modern in his outlook on education. In fact so great was his insistence on education and the teacher taught relationship that after his death his followers throught that the best memorial that they could raise to him, was to establish high grade schools, colleges and Gurukuls on the ancient lines briming with teacher-taught relationship The Kangri Gurukul near (Hardwar) and the Brindaban Gurukul (near Mathura) are the two notable institutions in India which are trying to put into practice upto a certain extent some of the ideals of education and the teacher-taught relationship as advocated by Swami Dayanand. These institutions are endeavouring to revive the ancient institution of Brahmacharya and to live again in the ancient Indian Vedic philosophy and literature.

Conclusion

The educational system of [illegible] was [illegible] the [illegible] [illegible] agency for India [illegible] [illegible] into the general [illegible] of the [illegible]. [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] type [illegible] of education. [illegible] his [illegible] education and the teacher [illegible] [illegible] [illegible] through [illegible] [illegible] that they could [illegible] to him, was to [illegible] [illegible] [illegible] and Gurukul of the ancient [illegible] teacher-taught relationship. The [illegible] [illegible] [illegible] and the [illegible] Central [illegible] are the two notable institutions of India which are [illegible] [illegible] with a [illegible] of the [illegible] and the teacher-taught relationship as advocated by Swami Dayananda. These [illegible] are endeavouring to [illegible] the ancient [illegible] for [illegible] and to the [illegible] for ancient Indian Vedic philosophy and literature.

"Instead of making your wives the queens of your homes and of your hearts, you have converted them into chattels to be brought and sold. Woman has been described as the "Ardhangini' or the better half of man. But you have reduced her to the position of a slave and the result is paralysis in which we find our country. ... Promise that you will wipe off the stain 'deti-leti', that you will die to restore your sisters and wives to their full dignity and freedom."

—Mahatma Gandhi
(Young India 14.2.1929)

"Instead of making your wives the queens of your homes and of your hearts, you have converted them into chattels to be bought and sold. Woman has been described as the "Ardhangini" or the better half of man. But you have reduced her to the position of a slave and the result is paralysis in which we find our country. ... Promise that you will wipe off the stain that it, that you will die to restore your sisters and wives to their full dignity and freedom."

— Mahatma Gandhi
(Young India 14.2.1929)

7

Swami Dayanand And Women Education

Introduction

The history of the most of the known civilisations shows that further back we go into antiquity, the more unsatisfactory is found to be the general position of women. Hindu civilisation is unique in this respect, for here we find a surprising exception to the general rule. The further back we go, the more satisfactory is found to be the position of women in more spheres than one, and the field of education is most noteworthy among them. "For a long time education in ancient Indta meant Vedic education, and that it had to be neccssarily imparted to all who were expected to take part in Vedic sacrifices' irrespective of their sex."[1]

Vedic And Later Vedic Period

Women of India had always enjoyed freedom to the highest degree. They were not only given full freedom of education but also they played a very important part in social and cultural life. There is an old Sansksit dictum that god are pleesed wheer women are worshiped. यत्र नार्यस्तु पूज्यन्ते रमन्ति तत्र देवता: ।' No Yajna was considered to be complete without the active par-

1. Altekar, A,S. - Education in Ancient India p 205.

ticipation of women called 'Ardhangni'. There is evidence to show that women had full right to education and they actually studied Vedas like the male sex. "Women were then admitted to full religious rites and consequently to complete educational facilities.........Women sages were called 'Rishikas' and 'Brahmavadnis'."[2] Rigvedic collection contains hymns composed by twenty three different poetesses. Apala, Urvasi, Ghosha, Sikata, Lopamudra and Romsa are the names of some of them. There is an evidence that there was a learned discussion between Yajanavalkys and his wife 'Maitreyi'. Dr. Radha Kumud Mukerji observed, "Kumaries or unmarried girls should be taught Vidya. An educated girl bring good to the families of both her father and her husband."[3]

In Manu-Smriti it is clearly written that women must perform the Upanayana ceremony. It was essential for girls as well as for boys, hence women education was compulsory. There is some evidence also that there was co-education atleast at the higher stage. 'Atri' got her education with Rama's sons 'Lava' and 'Kush', in Valmiki's Ashram. Thus we see that women in Vedic period were highly respected and were given very high place in the society. In the post Vedic period too, women folk were honoured. The only difference which had occured, was that the superiority of the husband was established. "The Brahmavadinis were the propucts of the educational discipline of Brahmacharya for which women were also eligible.

Rigveda (V 7,9) refers to young maidens completing their education as Brahmcharinis and then gaining, husbands in whom they are merged like rivers in oceans. Rigveda III 55, 16 again mentions that un-married learned and young daughters who should be married to learned bridegrooms."[4] The privilege of women to study Vedic literature remained in practice upto 200 B.C. In the Smriti period the circumstances changed. Girls

2. Mukerji, R.K. - Ancient Indian Education p 51.
3. Ibid - p 55.
4. Mukerji, R.K. - Ancient Indian Education p 51.

began to be married at a very early age. This naturally cheeked the growth of female education, except that which girls could get at home.

Buddhist Period

"Lord Buddha himself was not in favour of women education. He was a religious leader hence his main aim of life was to spread truth and Ahimsa. At a later stage women were allowed to join the monestries. They got this right after a great struggle. Some of the nuns became famous social leaders and philosophers. Ashoka's sister Samghamitra had gone to Ceylone to spread Buddhist religion. The poetry of Vijayanka have been regarded second to none but to those of Kalidas."[5]

The effect of women education during this period was only on the nobility and on the high families. Women population in general had no right of Upanayana hence they were deprived of all the benefits provided by Buddhist teaching. Moreover the custom of child marriage also prevented the spread of female education. So at the time when the Budhist education was at the highest glory, the percent of women education was very low.

Muslim Period

Education for women in Muslim period practically did not exist. Muslim women were defiinitely given a very subordinate position in social relation. They were treated as slaves and were considered as domesticated social animals. If they moved out they must cover themselves from head to food. In these circumstances we cannot hope for the education of the women. The education was given only to the daughters of the imperial house or some noble families. "In Fatepur Sikri, Akbar had built a separate house for the education of the education of the ladies of the palace. Some of these ladies became

5. Rawat - History of Indian Education p 64.

very famous and distinguished themselves in the field of literature. 'Gulbadan Begum', 'Nur Jahan' and few others are some of them,[6] Besides these princesses, there were other women who were given education at home but their number can never have been large.

British Period

The impact of Muslim culture proved an impediment in the education of women. The position once enjoyed by Hindu women became an idea of the foregone past. "The condition of women throughout the British period down to almost to the present time has remained deplorable."[7] Pre-puberty marriages became commin in Hindu society especially among the higher classes. The institutions of early marriage made it difficult for girls to be properly educated." In course of time it became a disqualification for a womon to profess to be educated."[8] With the coming into vogue of child marriage, the number of child widows also increased. This remained the condition of women throughout this period right up to the present times. Increase in the number of child widows, denial of education to girls and an all round deplorable condition were the general features of the life of women in India on the eve of 20th century.

Raja Ram Mohan Roy and other leaders of the Brahmo Samaj denounced these social and religious evils and wanted the Hindus to renounce them, but "educated as they were in western throught and literature and having practically no knowledge of ancient Vedic culture, they had no means to prove that these evil customs were not an essential part of Hinduism as such they could be easily relinquished without any loss to Hindu religion.[9]

Contribution of Swami Dayanand

It was at about this critical time that Swami Dayanand

6. Hari Das Bhattacharya - The Cultural Heritage of India p 145.
7. Bhadur Mal - Dayanand A Study in Hinduism p 48.
8. Bhadbur Mal - Dayanand A Study in Hinduism p 41.
9. Ibid - p 54.

began his work of social and religious reform. He was a profound scholar of Sanskrit and had made a deep study of the Vedas, Upanishads and ancient Vedic culture. Unlike the other reformers of the age he based his work upon his knowledge of the ancient religious literature of India. It was he who preached that there was no caste system or child marriage in the early Vedic period. Educational opportunities such as they were, were open to boys and girls alike. Swami Dayanand drew the attention of the people of India to the Vedic phase of Indian culture. In respect of the position of woman in society the ancient Aryans had set a very high standard. In all fundamental matters the ancient Aryan woman was the equal of man. Educational opportunities were open to both boys and girls and those women who had natural talents freely availed of these opportunities. It was Swami Dayanand who advocated equal rights for men and women in all matters, in education, in marriage and in the holding of property. "He entertained the highest veneratlon for womanhood and often quoted the verse of Manu which says that where women lead unhappy lives, the family is soon destroyed, while that family enjoys perpetual prosperity where women are honoured and lead a joyful existance."[10]

According to him men should always treat women with affection, courtesy and deference and not with frivolous familiarity as is the case in the West, where men and women address one another in terms of thou and thine. He greatly stresses that a girl after completing sixteen should choose her own life partner and in doing sy, she is not to confine herself to the youngmen of her own caste or as marriage has nothing to do with caste. In Satyarath Prakash Chapt. IV he has quoted the following verse of Manu, "good women gems, knowledge, truth and purity, gentle speech, and all arts and industries should be taken from all places."

Swami Dayanand was greatly in favour of women educa-

10. Bhadhur Mal - Dayanand A Study in Hinduism p 103.

tion. He asserts that nowhere in Vedas it is mentioned that women are not entitled to study the Vedas. On the other hand he quotes Vedas इमं मन्त्रं पत्नी पठेत i.e. the wife will read the following hymn (shrautasutra). In case the wife is not educated, how can she read the Vedic hymn. Was not Kaikeyi the wife of Dasharatha educated ? Had she not been educated in archary धनुर्विद्या, how could she accompany her husband in the battlefield and fight ? How was Gargi the wife of Yajnavalkya educated, if there was no prosion of education of woman in Vedic period ? He strongly believes that both men and women have equal right to study. He quotes from the Atharva Veda, to prove that girls should also practise Brahmacharya and receive education. He says that for conducting the affairs of the state, the administration of justice, and the duties of married life, both men and women should be educated. He recommends the Brahman and Kshttriya women to acquire all kinds of knowledge; Vaishya women to learn traditional mechanical arts and the Sudra women the art of cooking etc. As the men should acquire the knowledge of Grammer. Dharma and their profession, similarly women should learn Grammer. Dharma, medical science, Mathematics and mechanical arts atleast—which are very necessary for women, proper behaviour towards their husbands and other persons, reproducing, upbringing and instruction of their children and proper managing of domestic affairs. Therefore, Swami Dayanand has all praise for those parents who do their best in making their both sons and daughters practise Brahmacharya. acquire knowledge and perfect their character in all respects.

He was deadly against co-education. In Satyarth Prakash he says, "Boys and girls when attain the age of eight years should be sent to their respective schools - The boys school should be atleast 3 miles distant from that of the girls—Not even a child of five years of the opposite sex should be allowed to enter the school."[11]

Again he says in the Satyarth Prakash Chapter III that the

11. Charanjiva Bhardwaj - Light of Truth, Chap. III p 29.

tutors and other employees such as servants, should, in the boys schools, be all the male sex and in girls schools, of the female sex. He is of the view that as long as they are Brahmacharies they should abstain from the following eight kinds of intercourse, with persons of the opposite sex......

1. Looking upon them with an eye of lust.
2. Embracing them.
3. Having sexual intercourse with them.
4. Intimately conversing with them.
5. Playing with them.
6. Associating with them.
7. Reading or talking of libidinous subjects.
8. Indulging in lascivious thoughts."[12]

He says that tutors should see that they keep aloof from the above things, and thus perfect their knowledge, cultivate amiable dispositions and manner and gain in strength both of body, mind and thereby grow in happiness. He was in favour of universal and free education both for boys and girls and has proved it in Satyarath Prakash by quoting Manu (VII, 152). "*Both state and society should make it compulsory upon all to send their children (both male or female) to school after the 5th or 8th year. It should be made a penal offence to keep a child at home after that age.*"

Conclusion

Under the inspiration of Swami Dayanand, the Arya Samajists established Gurukuls, schools and colleges for the education of the girls and carried on an intensive agitation against child marriage. They met with a fierce opposition at the hands of the orthodox whose views at that time were that it was a sin to impart education to girls and that the parents who did not marry off their daughters before the age of ten years would be cast into hell. The revolution has come slowly but surely. Those very people who once opposed the new ideas are now opening their

12. Light of Truth - Chap. III, p 30.

own schools and colleges for imparting education to girls. Early marriages are being discouraged in all sections of society.

In the constitution of free India, equal rights are granted to all citizens, irrespective of caste, creed or sex. "The stigma of the inequality of rights which besmeared the fair name of India during the last twenty centuries or so, has been wiped off and it is needless to say that in preparing the ground for this consumation the contribution of Dayanand has been the greatest."[13]

He was undoubtedly the first great reformer in modern India to draw attention to the prevailing disparities between man and man and woman, and agitated strongly for their abolition. While he laid the greatest emphasis on the scrupulous performance of Svadharma or the duties pertaining to one's position in social life, he was no less concerned with granting to all people (men and women) equality in the rights which were recognised as essential for the citizens of a great country—with brilliant past, culture and tradition. He had before him the vision of Gargi, Maitreyi and the other *Devis* who have enriched the pages of Upanishads with the knowledge and *tapasya*. He dreamt of an India teeming once more with women of Rajput type. He was a great educationist and wanted to give trainining in character and religion side by side with secular education. Though Unesco declared the year of grace 1975 as Women's International Year, the problem of status of women in the society, their education, their free expression and participation in national life remains still at the lowest eble in India as well as in other developing countries still there is a silver lining in the clouds that the attitudes of men, parents and husbands is changing as regardes the status, education and career of some is concerned. But conservativism still prevails. Perhaps conservativism would have been highest in the Indian Society, If Swami Dayanand had not started the revolutionary compaign for the status of women.

13. Bhadur Mal - Dayanand A Study in Hinduism p 194.

"*For if there be no mind*
Debating good and ill,
And if religion send
No challenge to the will,
If only greed be there
For some material feast,
How draw a line between
The man-beast and the beast ?

—Panchatantra

"*Not the whiteness of years*
but of morals is to be praised."

—Ambrosius

It there is rightionness in the heart
There will be beauty in character;
If there is beauty in character,
There will be harmony in the home;
If there is harmony in the home,
There will be order in the nation;
If there is order in the nation,
There will be peace in the world."

—Old Chinese proverb

8

Swamiji's Views On Religious and Moral Instructions

Introduction

In India religion plays such an important part in the lives of people that the work of school for democracy will be facilitated through it. Ross, too, is of the opinion that education must have religious foundations if it is to guide us out of present ills of our social structure. For the same reason, he discredits naturalism and pragmatism. He relies on idealism with its emphasis on the pursuit of three absolute values i. e. truth, beauty and goodness, for guidance in the world of education. It is through religion, says Ross, "that the feet of youth can be set on the road to these values.[1] One of the functions of education is to perpetuate our culture, to reconstruct it in the light of modern needs, to produce and maintain a high degree of civilisation and to safeguard it against periodical lapses into barbarism Education can perform this function only if it is based on religion.

What is Religion ?

'Religion' is a word which has been used and interpreted in several ways. There are some who understand by it dogmas and rites. There is a section of people who give religion a social

1. James, S. Ross - Ground Work of Educational Theory p 239.

interpretation. Religion is regarded as a supreme source of salvation of the whole group. "The individual's relation to God is found in his relation to the social group." Dr. Radha Krishnan says, "Religion is not the acceptance of academic abstractions or the celebration of ceremonies, but a kind of life or experience."[2] Religion in the broader sense refers to the relation that our egos have the totality of life or the sum and source of the universal vitality or spirit (which in conventional language, we call God). "Religion", according to Dr. Radha Krishnan "is insight into the nature of reality (Darshana) or experience of reality (Anubhava),"[3] He further adds that, "Religion is a specific attitude of the self, itself and no other, though it is mixed up generally with intellectual views, aesthetic forms and moral valuation."[4] There are many educational thinkers who give a moral interpretation to religion. Religion and morality, they say, are intimately associated. Religion is the source of moral values. "The driving force. the inspiration and warmth of all higher conduct is said to come from religion ... from faith in and love of God."[5] By religion Gandhiji does not mean subscription to dogmas or conformity to ritual. To him, "religion is an abiding faith in the absolute values of truth, love and justice, and a peristent endeavour to realise them on earth."[6] In the Upanishads, the supreme is said to be truth, knowledge, eternity (Satyam, Jnanam, Anantam Brahma). God is the lord of truth (Satyanarayana). 'Religion' said Eucken "does not mean a special domain by the side of others ... Its intention is rather to be the innermost soul and the supreme power to the whole life."[7]

It may again be pointed out that all religions paths lead to the same goal. Truly speaking, there are no controversial issues in religion. Dr. Bhagawandas has written a full volume, on the

2. Dr. Radha Krishnan - The Hindu View of life p 15.
3. Ibid.
4. Ibid.
5. John, S. Brubacher - Modern Philosophies of Education p 278.
6. Patel, S. M. - Educational Philosophy of Mahatma Gandhi p 203.
7. Life's Basis and Life's Ideal p 7 (quoted by Ross p 244).

essential unity of all religions. Dr. Radhakrishnan summarises this respect beautifully to the following words :—

"Religion, correctly interpreted gives value and dignity to the individual. When the Hindus speak of the indwelling divine Antaratma (अन्तरात्मा), the Buddhists of the possibility of rising to the status of Buddha when the Jews affirm that the spirit of man is a cradle of the Lord, when the Christians proclaim that 'kingdom of God is within you', and 'know by that you are the temple of God and the spirit of God dwelth in you', while the prophet of Islam tells us that God is nearer to us than the very artery of our neck, they all in different ways indicate that the divine is not an external despot, a sort of *Sultan* in the sky, but is the inward principle of self, the inner hight (अन्तर्ज्योति), we are sparks of the divine and it is for us to be co-creaters with God, battle with circumstances, to overcome evil and raise the quality of human being."[8]

Detaching ourselves from these controversial issues and theories, we can conclude that to Dayanand religion stands for the spiritual values of life and for the relation of the human personality to the Divine. He believed that, goodness, love, beauty, and truth are the greateet things in life. In our efforts to attain and establish the society there is a power that guides us. This power is God or religion.

Religion And Education

As we have been the broad concept of religion let us now search out what place religion holds in education. Religion and education are intimately connected; both deal with the spiritual as well as with the physical or material urges. Both enlarge man's horizon and quicken his aspiration. Education aims at modification of human behaviour in the light of certain values in life. Religion provides moral and spiritual values which no system of sane education can easily ignore. Ross says, "Religion must

---

8. Radhakrishnan - East and West in Religion, vol. II, P 38

form the very basis of any education worth the name, and that education with religion omitted is not really education at all", that "the basis of good citizenship is character, and a man's character depends on his beliefs."[9] How can anyone afford to ignore these simple truths in the light of the above and to view the teaching of religion as a task with which it has no concern? "Whenever a human being strives upward towards enlightment, goodness and concern for others, the spirit of religion is active."[10] Prof Humayun Kabir has beautifully explained the educative value of religion :

In its under aspect of liberation of the individual from the bondage of self, religion is one of the greatest forces for the uplift of man. Since it is during adolescence that the mind is most ready for identification with a higher cause and willing to sacrifice for its sale, it is necessary that pupils must not be deprived of the liberating influence of religion in the wider sense. Shorn of dagma and ritual., it will express the great human ideal for a universal ethics for all men. Unless students are brought into contact with these great ideals, their iives will remain impoverished and meaningless.''[11]

A great and continuing purpose of education has been the development of moral and spiritual values. "By moral and spiritual values, we mean those values, which when applied in human behaviour, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture."[12] Religion is a part of one's cultural heritage and hence it must find a place in the curriculum. Religion teaches important truths about the world, men and God. These truths are the basis "of whole structure of knowledge, whether of fact or value, and deprived of them, education as well as life is redically defeetive." Dr. E. A. Pires, in his famous address on 'Harmony in Education' brings out the necessity of religious education for

9. James S. Ross - Ground Work of Educational Theory p 242.
10. The Report of the University Educational Commission Vol. I p 297 (1948-49).
11. Humayun Kabir - Education in New India, p 182.
12. Francis, J. Brown - Educational Sociology p 450

harmony in educational philosophy or system; which aims at developing the whole man, the complete somatopsychic organism.' Religion is not simply a belief. It is an attempt at the realization of the ultimate reality, to get into harmony or atonement with it. "It is through religion and worship that a person gets the experience of intimate relation or union with the mysterious power of God, from where he derives his life, strength and wisdom, in fact his very existence as a human being."[13] Swami Dayanand laid great emphasis upon the daily need of worship for a Brahmchari. He says in Satyarth Prakash that "Just as a man trembling with cold gets immadiate relief by going near the fire, similarly the individual can get rid of all sufferings by its nearness to God and thereby acquire divine attributes."

Gandhiji was also convinced that the neglect of religious education would undermine the moral fibre of society. "But if India is not to declare spiritual bankruptcy," he maintains, "religious intruction of its youth must be held to be as nacessary as secular instruction."[14] To sum up in the words of Francis. J. Brown, "The world needs better people and the schools can help in developing them. Healthy bodies and alert minds lay a foundation for good living but they are not enough. The directions toward which the good body and the good mind are turned all what give life its meaning and those directions are determined by spiritual values."[15]

Historical Background

If we turn to past to find an answer to pertinent question, what does history tells us about this relation between religion and education. we atonce come to the conclusion that in the past religious and moral influences have made themselves felt in educational aims, curriculum, methods of instruction, educational

13. Bahadhur Mal - Dayanand A Study in Hinduism p 120.
14. Harijan, 28-11-1936,
15. Francis, J. Brown - Educational Sociology p 449.

philosophy and in many other problems. In the West, the church and not the state was the principal educatinnal agency throughout the Christian era. "According to Christian principles. the worth of man was made to depend on his ralationship to God rather than his relationship to the state." Coming to the middle ages, we find that education was mostly religious. "It kept its eye steadily", says Brubacker, ' On eternity and supermundane affairs. The monastic and cathedral schools were the only ones for the education of the common people."[16] In England too in the year 1939, the importance of religion in Education was recognised by the "Consultative Committee" on secondary education. It expressed its firm conviction that "no boy or girl can be counted as properly educated unless he or she has been made aware of the fact of the existence of a religious interpretation of life."[17] The second world war and the spiritual discontent and sense of frustration and disappointment that it created in Europe have emphasised the importance of a religious basis for education.

In the East and particularly in India. popular education has been "throughout the ages provided uuder religious auspices." The schools of old were controlled by the priestly classes and the classes were conducted by the Pandits and Mullahs in temples and mosques respectively. Not only was the basis of education, religious, but religious instruction was an important subject in the curriculum, Dr. Radha Kumud Mukerji says, "Religion, as the ancient Hindus understood it, practically dominated every sphere of their national life" and adds " that it is religion that gave its laws to the social life and organisatson of the ancient Hindus, and regulated even their economic activities and pursuits."[18] It is evident that from the very start, they came under the Influence of their religious ideas and to them, "the country was their culture and the culture their country." University education

16. John, S. Brubacker - Modern Philosophies of Education p 284.
17. Spems Report p 208 quoted by Ross.
18 Dr. Mookerji, R. K. - Ancient Indian Edcuation p 14.

commission observes that, "in the Hindu and Muslim periods the teaching of religion was an essential part of education. It was asusmed that education should not stop with the development of intellectual powers but must provide the student, for the regulation of his personal and social life, a code of behaviour based on fundamental principles of ethics and religion."[19]

As foreign rulers of the country, the British adopted a policy of religious neutrality in government local bodies schools. But they were not against religious instruction in the privtely managed schools. This 'Godless education' in government schools was held responsible by them "for the indiscipline, the disorder and the anarchy in the individual and social lives of the young men of India." After independence, the secondary education commission realised the importance of religious and moral instruction, but recommends that "religious instruction may be given in schools only on a voluntary basis and outside the regular school hours, such instructions being confined to the children of the particular faith concerned and given with the consent of the parents and the managements."[20] Kothari Commission has made the whole topic of religious education very clear in the following words :

"The adoption of a secularist policy means that in political economic and social matters, all citizens irrespective of their religious faith, will injoy equality of rights. But it does not mean an irrelgions or anti-religions policy. It does not belittle the importance of religion as such. It gives every citizen the fullert freedom of religions beliefs and worship." Again, Kothari Commission vedicts. "A serious defect in the school curriculum is the absence of provision of education in social, moral and spiritual values."[21] The report of Shri Prakasha Committee on Religions and Moral Instruction (196) (endorsed by Indian Edu-

---

19. The Report of the Universty Education Commission Vol. 1, p 237.
20. Report of the Secondary Education Commission (1952-53) p 126.
21. Report of the Indian Education Commission p 206.

cation Commission) has emphasised this point in the following words :—

"The many ills that our world of education and our society as a whole is suffering today, are mainly due to the gradual disappearance of the hold of the basic principles of religion on the heart of people. The old bond that kept them together are are fast loosening and the various new ideologies that are coming to us, are increasingly worsening the situation. The only cure it seems to us, is the deliberates inculcation of moral and spiritual value from the earliest of our lives. If we lose then, we shall be a nation without a soul."

Swami Dayananda's Views On Religious And Moral Instructions

After dealing with all the different aspects of religion and its place in the educational system, let us now see how Swami Dayanand attacks this crucial problem and let us find his views. Swami Dayanand is an embodiment of ancient glorious culture of India or Aryavarta as he calls it, and according to him life of the ancient people of India had a definite aim and ideal. They were not so much interested in the present life as compared with the life of the other world. "The Aryans carried the torch of learning and Dharma to the remotest corner of the world. Their national character as regards chivalary, honour and truthfulness was unrevalled."[22] Their main aim of life was to get salvation or self realization. To them present life was just a means to achieve the supreme goal of life. Religion was sought as the means of salvation. In the light of the above observation, Swami Dayanand also regards spiritual realisation or Moksha as the final and the most important value of life. To him no permanent satisfaction is to be found "in enjoyment, in economic goods of life or even in a life of culture. A life dedicated to morality only also does not give complete satisfaction. As Shri Aurobindo puts it, "an ethical ruler merely puts a bit in the mouth of wild horses of

---

22. Suraj Bhan - His Life And Work p 134.

nature and exercise over them a difficult and partial control but it has no power to transform nature, so that she may move on a secure freedom, fulfilling the institutions that proceed from a divine knowlede."[23]

Religion could not be separated from the teaching of Gurus, who combined both the authorities in one i. e. a Rishi and a educator. There life and kigh ideals of life were sufficient to induce their studies to lead a holy and a religious life. likewise, Dayananda is of the view that religion cannot be separated from education. Schools of these Rishis, popularly known as Gurukulas were situated amidst beautiful natural surroundings away from the material world. The main aim of students joining those Gurukuls was to achieve salvation. "It was thought that these Gurukuls located in the forested far away from the haunts of din and distraction of the material world would set the minds of the students towards religion.''[24] This spirits of ancient Aryans imbibed Dayananda to the revival the Gurukul system, at a time when India greatly needed that. In order to ensure the moral and spiritual development of the pupils, they were subject to hard and strict code of discipline in these Gurukuls :—

(a) The pupils were to observe celibacy upto the age of 25. He was not to indulge in luxuries of life and should avoid using harsh language even.

(b) Students had to beg food for themselves, it would inculcate a spirit of humility.

(c) Everyday the students had to peform certain religious ceremonies as 'Haven'. Moreover they had to offer prayers in the morning and in the evening, before taking meals.

---

23. Shri Aurobindo Ghose - Swami Dayanand Saraswati p 7.
24. Dr. P. L. Rawat - History of Indian Education p 31.

(d) The students had to do personal service to the teacher like a son. The pupil took it as a matter of pride. Even Lord Krishna worked in the house of his teacher.

(e) They were not to occupy a seat higher than that occupied by the teacher. They were to be honest and sincere in their relations. Lying, stealing and back biting were discouraged

Swami Dayanand again says in Satyarath Prakash "A child should not lose his temper or say a rude word...he should respect his elders."[25]

Quoting again from Satyarath Prakash, Dayanand says that it is the duty of the parents, "to give their children highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote all their wealth, body and mind to accomplish this object is the paramount duty, the highest virtue, and the glory of parents."[26] On the authority of Taitreya Upanishad VII, 9, Dayanand lays the following code of conduct for the students :—

"Let them conduct themselves properly, and study and teach, be truthful in word, deed and thought, be indifferent to joy and sorrow, worldly applause or censure, walk in the path of righteousness, and study and teach the Vedas. keep their senses under perfect eontrol—restrain their minds from evil pursuits—fulfil their duties and obligations towards other menpreserve and perfect the reproductive element."[27]

ऋतं च स्वाध्यायप्रवचने च। सत्यं च स्वाध्यायप्रवचने च। तपश्च स्वाध्यायप्रवचने च। अग्रयश्च स्वाध्यायप्रवचने च। अग्निहोत्रं च स्वाध्यायप्रवचने च। अतिथिश्च स्वाध्यायप्रवचने च। मानुषं च स्वाध्यायप्रवचने च। प्रजा च स्वाध्यायप्रवचने च। प्रजनश्च स्वाध्यायप्रवचने च। प्रजातिश्च स्वाध्यायप्रवचने च। सत्यमिति सत्यवचाराथीतरः। तप इति तपोनित्यः पौरुशिष्टिः। स्वाध्याय

25. Light of Truth - Chap. II. p 27.
26. Light of Truth - Chap. II. p 28.
27. Ibid - Cdap, III, pp 40. 41.

प्रवचने एवेति नाको मौदगल्यः । तद्धि तपस्तद्धि तप ।
-- तैत्तरीयोपनिषद् वल्ल I अनुवाक IX.

To elucidate the code of conduct further, he quotes Manu (II 159, 160) :—

"Let a wise man bear no malice to no living soul and let him show all men the path that leads to true happiness, let his speech be sweet and kindly, let him be truthful in wrrd, deed and thought. This alone can lead to the spread of truth and righteousness."[28]

अहं सयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक् चैव मधुरा श्लक्षणा प्रयोज्या धर्ममिच्छता ।।
यस्य वाङमनसे शुद्धे सम्यग्गुप्ते च सर्वदा ।
स वै सर्वमवाप्रोति वेदांतोपगतं फलम् ।।
[अनुस्मृति II 159, 160]

In the light of the above facts, we can safely come to the conclusion that he did not hanker after fame or popularity but was a fearless exponent of truth. He wanted that we should look for, investigate, discover and accept truth from every source of human activity. He was a believer in universal brotherhood. "Religion of truth was not absent from the eye of his faith." He wanted to regenerate Indian youth by imbibing snch virtues. To him religion and education are the two faces of the same coin.

Conclusion

Let us conclude this discussion by repeating what we have said above that the basis of education should be religion. Let it inspire the educational system of India. It is the spiritual or religious attitude towards life that given us the ideal, and it is the ideal which unifies human personality in its individual and social aspects. Religious education will give every learner a faith that will keep his eyes fixed on a goal, that will stimulate

---

28. Ibid - p. 43.

action, thought and feeling—a faith in God, men and all that represents truth, beauty and goodness. Dr. Radha Krishnan has expressed the necessity of having religious faith in man. "Man is made in the image of God. He is a creator. Human nature must be lifted of its immediate urgencies and local needs and taken up to the high places of life from which it can see and understand the meaning of life." It is religion which can perform this function. In the words of President Lowry of Wooster College, it is religion that makes education an exciting thing and puts research and inquiry in a worthy setting. It gives scope and range to intelligence and puts reason in its most exalted mood. It increases the homely joy of our daily association. It completes in short our liberal education. But we have to consider the importance of the view that religion cannot be taught; it is however, caught. For this purpose the elaborate programme of daily instruction in the Gurukul suggested by Swami Dayanand reigns suprume and fulfils the fundamental goal of educational endeavour.

"It taught me the most important lesson of my life. It taught me that absolutely complete chastity enabled me to work longer hours than I had ever worked : It was impossible to tire myself : Infact I was endowed, so to speak, with an intense energy that made study a pleasure and with a vivid clearness of understanding such as I had never before experienced. First I thought there must be some virtue in the climate, but one wet dream made me realize that the power was in the pent up semen or virya.

—Frank Harris

9

Swami Dayanand On Brahmcharya & Physical Strength

"A frame of adamant, a soul of fire:
No dangers fright him, no labours tire."

—**(Unknown).**

Introduction

Swami Dayanand towered high above his contemporaries physically as well as intellectually and spiritually. He was a giant in body as well as in intellect, and stood head and shoulders above them. In stature, in the built of his body, and in the physical vigour, he dominated the people wherever he went. Born of sturdy parents, he observed, life long Brahmcharya or celibacy. By dint of this celibacy, his body was of the greatest service to him in the gigantic task of redeeming humanity which he had undertaken. He was concious of his giant's strength, but he never used it as a giant. Aggressive violence and he were strangers to each other, "Confident of his power to defend himself in every way, he feared no one, laughed at threats and warnings, and remained undisturbed and calm amidst dangers, discords, perils and hazards."[1]

Why Self-Restraint

The human body is the perfect, beautiful and divine

1. Sarda, H.B. - Life of Dayanand Saraswati, p 43.

vehicle bestowed upon man to enable him to perform his duties in this world and reach safely his final destination, viz, 'Mokhsha. While endowing man with this wonderful vehicle, God has laid upon him the supreme duty of self-restraint. He can make the best use of his body only by strictly following the laws of nature, since the very composition and build of his body are vitally dependent on those laws. He who by abusing or misusing his body violates natural laws, must undoubtedly pay a terrible price. One has to reap what, one has sown. The natural laws are, in their application, flawless, irresistible and impartial.

Human body, a little thought would show, passes through four stages during its life time. "The first is 'Vridhi (वृद्धि)' (adolescencc), when all the organs are undergoing development upto the age of sixteen. Thc second is 'Yauwana (युवन)' or fulness of manhood, whieh is perfected by twenty-fifth year. The third is 'Sampurna (सम्पूर्ण)' or perfectlon upto fortieth year and thereafter 'Kinchit Parihani (किंचित् परिहानि)' or slow decaping."[2] Accordingly, our ancient Shastras have prescribed the four Ashrams or the stages of life and prescribed the minimum age limit for a man to marry at twenty five i. e. the time when he is sufficiently developed and strong, both physically and mentally, to face the responsibilities that marriage brings and to produce healthy off-springs,

Brahmacharya Ashram

The first stage of human life according to Shastras is called the 'Brahmcharya Ashram' and one who is bound by its rules and principles, is a perfect Brahmchari. As human body is a "perfect mechanism of God's creation, so it must be maintained fit and sound, in order to perform its duties to the satisfaction of one's ownself and of others."[3] The food which we take daily, undergoes seven transformation inside it :—

2. Dhar, Janki Nath (Vanprasti) - An Outline of Brahmchary, p 5
3. Dhar, Janki Nath (Vanprasti) - An Outline of Brahmcharya, p 6.

> *"In the first place it is turned into 'Rasa' or juice; that juice turns into blood from which flesh gets its formation; from flesh fat it formed; from fat bones take substonce and from bone marrow; from which ultimately the "Shukra or Virya" or the semen, the vital fluid is formed."*[4]

Thus is completed the process of digestion, absorption and assimilation. Now this, Virya (वीर्य) the vltal fluid, is the life eternal. It is so because very mitute particle of it, has the potency to produce many a human being, It is this priceless fluid inside the body which gives the intellect its power and penetration; which nourishes the moral fibre and the soul. It is 'Virya' which when properly preserved brings one pure joy, worldly glory, all round success and bliss of all kind. It defies all disease, short life and early death. Great scholars and immortal sages have rightly enunciated that "a single drop of semen lost means a precious chance of life lost while a drop of it saved surely means life saved." Thus Brahmcharya means control, in thought, word and action of all senses at all times and in all places After living a perfect Brahmchari's life, "a man only then qualifies himself for the 'Grihasta Ashram'—second period of life "[5]

Grades Of Brahmacharya

Brahmacharya is of three grades, the lowest, the intermediate and the highest. The minimum period for which a man should live in his first ashrama is the first twenty five years of his life. Th s is the lowest grade He should during th s period keep perfect control over his passions and devote himself to the acquisition of knowledge, art and culture. In his famous work 'Sushruta', the great ancient surgeon, Maharishi Dhanwantri writes, "If a girl under sixteen years conceives of a man under twenty-flve years, she very often miscarries; even if she does not

---

4 Brahmacharya Vol: III Nov. & Dec 1930, No. 11 & 12, p. 7.
5. Dhar Janki Nath (Vanparasti) - An Outline of Brahmcharya, p 9.

miscarry and the child is born after stipulated gestation, it does not live long; and if it does live long, it is nothing but a weakling"[6] Never should therefore, a man below twenty-five years have sexual intercourse with a girl of small years.

The intermediate kind of Brahmacharya is practised upto the age of forty-four years. Uninterrupted continence and self control to this age endows one with such strength and radiance that he becomes irresistible everywhere and strikes terror in all wicked unrighteous men. The happiness that is achieved from this kind of Brahmacharya canot be imagined by one who has not led a life of Brahmacharya.

The highest grade is practised upto the age of forty eight years, by virtue of which, a Brahmchari perfects his knowledge, physical strength, wisdom and good qualities, he shines like the sun and enlightens everything all round.

"Union of hearts, not hand , does marriage make
And sympathy of mind keeps love awake."

—Aron Hill

Brahmacharya And Women

A woman should also remain a Brahmcharini upto certain limit of her age, so as to perfect her virtue and wisdom and then marry a man of proper age and attainments. Unless and until both man and woman follow the golden principle of Brahmacharya, they canot prosper. One-wheeled vehicle is unable to move forward, so a man can not prosper in his Brahmacharya unless and until a woman also follows this principle. "It is perverted and misguided mind that sees woman as an object of lust and self gratification. Far from it, she is a friend and a constant companion to her husband in great and noble pursuit; the sexual intercourse between them being strictly restricted to the need for producing desired off-spring alone."[7] The rightly informed and enlighted mind sees woman as a mighty Mother,

6. Quoted by Janki Nath in his book 'An Outline of Brahmcharya, p 12.
7. Brahmacharya - Vol. III, Oct. 1930, No. 10 p 12.

the manifestation of love, compassion and chastity. "Her destiny is to preserve and to promote immaculate love and purity and to bring forth and bring up, also, children endowed with sterling worth and stamina."[8] In order to ennoble the human society, not only should we change our mental attitude towards women, but women, too, should realise their true destiny and strive therefore. The great Western Philosopher Arthur Schopenhaur, who was a Bal Brahmchari is of the view, "that marriages of convenience arranged by the parents of the mates are often happier than marriages of love. He who marries from love must live in sorrow since love is deception practised by nature, marriage is the attention of love and must be disillusioning."[9]

Swami Dayanand also writes in Satyarth Prakash that, "If a man were to remain celebate for 25, 30, 36, 40, 44 or 48 years a woman should do so only for 16, 17, 18, 20, or 24 years respectively. This rule applies only to those people who intent to marry; but those who intent not to do so, are welcome to remain celebates till death, if they can. But this is possible for those persons alone whose knowledge is perfect, who have full control over their mind and senses, and who are perfect Yogis, free from all vices."[10]

Brahmacharya In Practice

Brahmacharya has from time immemorial been the guiding principle of lives of all really great leaders of thought and action, men who have left behind rich traditions and records of consummate greatness. Most of us have heard that 'Hanuman' was a Brahmachari so also was 'Bhishma'. We have also read that Hanuman leapt over the mightly ocean and landed safely in far off Lanka. We have read of his other wonderful feats of how he could root out mountains—We have read that "Pitamahe Bhishma" died at his own wish. Could we believe all thesc ?

8. Dhar, Janki Nath - An Outline of Brahmcharya p 14.
9. Will Durant - The Story of Philosophy p 319.
10. Charanjiva Bharadwaj - Light of Truth Chap. III pp 43, 49.

Could you believe, if you were told that the arrows turned blunt at the touch of Hanuman's body ? Or could we belive, if any one were to say that one could die at his own wish or whenever he liked ? There is nothing to wonder in this. 'Hanuman could leap over the ocean because he was a Brahmachary. So could Bhishma die at his own wish because he had conquered his mind through Brahmacharya."[11] Thus did they both verify the Vedic saying—"Great ones have conquered death through the Tapas or Brahmacharya." 'ब्रह्मचर्येण तपसा देवा: मृत्युं अजयन्' । "Hanuman so trained his body and mind that he could order it any way he liked—by the hard and simple life which he led in the forests of ancient India, by breathing the pure mountain air—eating the nature bestowed 'Kanda mulas', by drinking the sparkling laughing waters of blessed Mother India—he became so healthy and strong—and because of his physical health and strength, he could control his mind to a very great extent."[12]

> *"In the Mahabharta;, Bishma is the outstanding figure, who strides the scene like a colossus. Consider his vow of life-long celibacy. He kept it and since then all unbroken vow are called 'Bhishma Pratigya'; and such celibacy gave Bhishma the power to die as and when he liked"*[13]

The ordinary folk relate Sri Krishna's amorous hide-and-seek with Gopis, the cawherd maidens. But for a true devotee who can see the under current beneath the surface, there is nothing sensuous in it. The fact is that the:—

> *"Transcending purity of Sri Krishna inspires and instils purity in all for he is 'Harishi-Kesha', the perfeet master of his mind and senses. In his presence all low and base thoughts vanish."*[14]

---

11. Brahmacharya Vol. III, Oct. 1930, p 18.
12. Acharya, Vaidyanath Shastri - Vedic Digest Aug. 62 p 230.
13. Swami Ranganathanada - Eternal Values for Changing Society p 56.
14. Dhar, Janki Nath - An Outline of Brahmacharya p 16.

Every line of Gita scin illates with gentle but firm instruction and persuation for controi of mind, control of thought and of senses. "Seekers after truth observe Brahmacharya" declares Gita, and the Vedes assert : "Through Brahmacharya and Tapa the Gods drove away death."

Again in this context, let us consider, for instance, tne great Indian Socio-religious reformer of the 19th century, Maharishi Dayanand (1824-1883 A.D.) who electrified a decadent Indian Society of his day and forced a rationalistic revolution of precepts and dogmas of all the great religions. His achievement was marvellous indeed, for he was an untiring, uncompromising partisan of Brahmacharya and himself a briiliant example of its powers :—"

> "*His intellect the keenest and his memory ever cetrain. a complex treatise on religion, philosophy or grammer had to be preserved but once by him and thereafter he could reproduce the context and comment lhereon with masterly precision.*"[15]

Truly his is an example worthy of emulation.

In our own day Gandhiji affords the best example of what Brahmacharya can mean to a man. By about his 38th year he started his perfect Brahmacharya and in his 78th year, would take a daily five or six miles early morning walk, meet and talk to great ones from four corners of the world, write on fundamental topics, take momentous decisions, besides finding time for cracking jokes that made many burst with laughter. Such stupendous energy and acumen, he openly acknowledged as due to his vow of Brahmacharya. Hear the great Master in his

15. Sarda, H. B. - Dayanand's Commemoration Volume p 327.

own words :—

"Ahimsa is all pervading love. The man or woman having given his or her heart to the partner, what is left with them for others? No more their claim to treat all beings as belonging to family. A true devotee of Ahimsa may not marry, much less allow himself being drawn into the many distractions of marriage... the husband wife relationship having sublimated into a brother-sister one the entanglements vanish. Ladies the world over are only mothers, sisters and daughters."[16]

A study of the lines of great, selfless men, true devotees of God, true friends of humanity, great authors, doctors, scientist and educationist shows that all of them have shown very little or no inclination towards sex in the ordinary sense of the word. The intellectual 'giants' have usually few off-springs. It was Maharishi Dayanand in the 19th century who thought of reviving and re-establishing the social principles of chastity. He stressed that "Our homes must be models of perfection in this particular, and our social codes, usages must conform to the age old ideal of Brahmacharya."[17] Now in this conext, let us see the need of age old ideal of Brahacharya in our present day educational and social system of free India.

Need of Brahmacharya In Present India

Bharatvarsh, our great motherland, having remained under foreign rule for centuries, many virtues and qualities of her people, men and women, have suffered the worst setback. Thus

---

16. Harijan - 24.6.1936.
17. Dhar, Janki Nath - An Outline of Brahmacharya p 20,

the golden principle of Brahmacharya, too, has been forgotten to a very large extent, resulting in backwardness, superstition, mutual strife, poverty, disease and low standards of education.

In this context "Juvenile vice" deserves special notice. This is a subject for research itself but we can just mention it in passing. Sexual abuse is rampant among young folk, both boys and girls, and is growing alarmingly. The very atmosphere in schools seems surcharged with usages and codes most conducive to 'Juvenile' sensuousness. The most dangerous influence on the young minds is growing through the sexy pictures, pictures for adults only, or pictures dealing with juvenile or teenage love, and pictures dealing with amorous scenes, rape scenes and nudism and exhibitionism. Even greater danger is from the documentaries of pictures dealing direc'ly with socalled sex education, but inviting dangerous curiosity among teenagers about the system of reproduction. The parents and elders, by and large, donot observe the canons of chastity in the home or in the society. An army of ignorant and unscrupulous intruders into the noble teaching profession has aggravated the malady. Devoid of right, percept and example, the juvenile population blindly feels its way through darkness, erring and stumbling and bruising and burning itself at every step.

The present Indian society, therefore, at every level—grown-up, adult and juvenile stands in great need of reviving and re-establishing the sacred principles of Brahmacharya. For in this age of 'Hydrogen Bombs', 'Rockets', 'Sputniks', vast armaments and impending war, there is no room for any one to be complacent or take things easy, when our Mother Land is threatened by great war mongers, when our culture and divilisation is at stake due to internal disintegrated forces. Active, conscious Brahmacharya must feed the fire in us, the fire that consumes the evil and burn out the baser metal mixed with our gold. This is the right endeavour and therein lies the hopes of the humanity. Brahmacharya, correctly understood and realised, will surely

enable us to achieve more than we could imagine. This is the claron call of great Indian socio-religious reformer of the 19th century, Maharishi Dayanand Saraswati; who advocated the revival of ancient Gurukul system and Brahmacharya, and who himself was a living example. The present day system of education requires overhouling in the light of Brahmacharya, The ideal of family planning has been preached for the last decade most vigorously. But it does not solve the problem, unless men and women are trained in self-control and continence. The contreceptive measures used freely can creats havoc if used by unmarried unscruplous youth. These can pave way to free sex, extra-marrital relations, permissiveness of the society and moral degradation. India at present requires men of sturdy health and of noble character. This is only possible if we follow the teachings of Swami Dayanand and try to include them in our National system of education.

संगच्छ ध्वं संवदध्वं सं वो मनांसि जानातम् ।
देवा भागं यथा पूर्वे संजानानां उपासते ॥
(ऋ. मंस्०131 मं० 1)

समानो मंत्रः समितिः समानी समानं मनः सहचितमेषाम् ।
समानं मंत्रमभिमंत्रये वः समानेन वो हविषा जुहामि ॥
ऋकमंडल 10 स्० 161 मं० 4)

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥
(ऋकमंडल 10 स्० 161 मं०)

10

Swami Dayanand's Views On Caste System and Social Order

"Command was service; humblest service done
By willing and discerning souls was glory."

—George Eliot.

Introduction

Maharishi Dayananda's teachings are of universal application. Full physical and mental growth of man by the observance of celibacy, before marriage and continence after it; equality of man by birth, irrespective of colour, creed or country; supermacy of reason—reason being the final test in all matters and service of mankind, are his principal teachings. As all these teachings are for the benefit of mankind in general and not for any particular nation, for he was a world teacher.

Social Condition In India Prior to Dayanand

Very early in life Dayanand became fully aware of the deplorable political, social and econmic condition of India. His heart bled at the sight of the degenerated and desolate condition to which the people of India had been reduced. He saw before him a great country "ideally situated fertile and possessing all the resources which nature can give, a country inhabited by people endowed with intelligence, people numbering millions and

millions, yet degraded, debased and helpless."[1] Like Coleridge's 'Ancient Mariner' who saw "water, water every where but not a drop to drink", Dayanand saw men, men every where yet not manly men—human beings, billions of them--but not men with courage who will do their duty. "He saw all round him people, weak, ignorant, helpless, without strength or determination to help themselves or to protect their heritage."[2]

He saw men who had forgotten their origin and their glorious past and magnificient achievements of their ancestors and had become "hewers of wood and drawers of water for foreigners." His heart bled to see all this caste ridden helplessness of people and the abasement and degeneration of the country. The task before Dayanand was to make the people realize their degradation and ignorance and help them to regain strength, self confidence and a will to break the fetters that bound them and win back their spiritual, social and political freedom. "He however, knew that the disease from which his people sufferd was no ordinary ailment, but a disease which must prove fatal unless properly handled."[3] Swami Dayanand felt that he alone had truly diagnosed the disease and knew the remedy and that he alone could apply it, just as the Younger Pitt said when England was in danger: "I know that I can save England and I also know that no one else can save it", Dayanand began the treatment with results, fatal to himself.

Caste System—Its Origin And Present Form

It is not necessary to describe at length the nature of caste system in Hinduism. There was no caste system among the early Vedic Aryans. We do not find any mention of hereditary caste in the Rigveda. It began to assume the present form in the Sutra period. By the end of the Gupta period in the 6th century B. C.,

1. Sarda, Har Bilas - Life of Dayanand Sarswati p 62.
2. Ibid - p 64.
3. Ibid - p 69.

caste system with its numerous sub-divisions had assumed more or less the rigid character as we have it at the present time. Many new sub-castes appeared in course of time. With minor variations caste has remained, more or less, a fixed and stable institution through all the succeeding centuries. In this system, there was a ban on intermarriage between the castes and later on inter-dining as well. The Brahmans formed the apex of the saste pyramid and the Sudras the base. "In this rather aristocractic organisation the Sudras did not, until recently, have any chance to rise in the social scale. They were condemned to always occupy the lowest rank and to follow their particular occupation only."[4] A Sudra was denied the right to read or to listen to the Vedic scripture. His main function was to serve the higher classes and he could not, during his life time, aspire to a higher social status. Besides the Sudras there were the untouchables. They did the meanest work, and their touch—in some cases their more approach—were regarded as the source of pollution to the higher classes. They lived on the outskirts of the village or a town and led most inhuman existence.

Equal Rights For All

Dayanand did not believe in the hereditary caste system, but believed in the equality of man. In the sight of God all persons are equal, and colour, community or sex makes no difference.. Of course, equality does not mean sameness or identity. People differ in colour and physique, in intelligence, character, and in number of other ways; but they are one as human beings and in a civilized society each person is to be helped to develop his or her personality in a free manner without any handicap whatsoever. Swami Dayanand dld not attach any importance to the mere exigency of birth in a rich or poor family but according to him, "each person was to carve out his own destiny by his efforts and society was to provide the conditions for his growth and development."[5]

4. Bahadur Mal - Dayanand A Study in Hinduism p 40.
5. Bahadur Mal - Dayanad A Study in Hinduism p 167.

Dayanand strongly denounced the caste system and wanted to re-establish the Varnas in their original purity. Of course, there had been many saints and reformers in the medieval period right upto the 18th century who attacked the caste system in no uncertain terms. The names of Kabir, Guru Nanak and Dadu, Namdev and Tukaram in Maharashtra and Chaitnya in Bengal are well known to us. But it was left to Swami Dayanand in the modern period to show clearly that there was no such thing as hereditary caste in the remote Vedic antiquity.

Educational opportunities were to be open to all, so that each person could realize the best in him and use his attainments to the service of man-kind. Every person according to Dayanand "could aspire to the highest office in the land and follow any vocation, provided he had the necessary qualifications for it."[6] It is a painful fact that for many centuries in India, especially since the present caste system came into vogue, all classes of people have not enjoyed equal social justice. "The Sudras who formed the lowest class in the hierarchy of castes, were subjected to all sorts of social tyranny and denied all opportunities to rise in the social scale."[7]

Part Played By Swami Dayanand

Even now in the orthodox Hindu society, the dignity of labour is not recognised, and it appears strange that all the important and basic vocations which are essential for the stability and the very existence of the society, have been assigned to the sudras and are looked down upon as mean and unworthy occupations. Even the law made a discrimation against these people. They were not allowed to read scriptures or to receive any education worth the name:—

> "*There were prescribed different measures of puni hment for the same offence according as the offender was a Brahmin or a Kshatriya,*

6. Sarda, H.B. - Dayanand Commemoration Volume p 246.
7. Bahadur Mal - Dayanand A Study in Hinduism p 186.

Vaishya or a Sudra. The punishment meted out to a Sudra was the heaviest of all."[8]

The hot and young blood of Swami Dayanand boiled, when he saw these iniquities being perpetrated all around and he went about from one part of the country to another telling people that the abominable practice of caste and untouchability had no sanction in the Vedas and should be given up forthwith, if Hinduism was to survive :—

> "*He had the far sighted vision to see that the institution was an anachronism that had long outlived its usefullness, a force that was working for the disruption of Hindu society and a cancer that was slowly poisioning the very life blood of the nation.*"[9]

He laid special duty upon his enthusiastic followers to carry on a never-ceasing compaign against untouchability and caste system until they were abolished root and branch from the Indian society. Till Mahatma Gandhi took up the cause of untouchability, the Arya Samaj was the only body in India working for the removal of untouchability and other evils associated with caste system. In the institution established by Dayanand in his life time and by the Arya Samaj after his death all people can get admittance irrespective of the fact that they are Brahmins or Sudras. No distinction is made between one caste or another in respect of social relations.

Swami Dayanand—And Varna-Vyavastha

Swamiji as we have proved, was deadly against any differential or preferential treatment being giving owing to the birth of any person in a high or low Varna.

To the ardent followers of Gita, he quoted the very principle embodied in it.

आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ।।

—भगवत्गीता

---

8. Bahadur Mal - Dayanand A Study in Hinduism p 189.
9. Sarda, H.B. - Dayanand's Commemoration Volume p 245.

The wise men have uniform vision and they look at all creaturs as on theirown self, be it a dog or a schedule caste.

ब्राह्मणक्षत्रिय विशां शुद्राणां च परन्तप।
कर्माणि प्रविभक्तानि स्वभावप्रभवै गुणैं ॥

—गीता 18/41

"The catagorisation of Brahmana, Kshatriya, Visha and Shudra is on the basis of quality, action and temperament."

According to Swamiji the Varna—Vyavastha rested on 'guna', (गुण) 'karma' (कर्म) and 'Svabhava' (स्वभाव) (quality, action and temprament) and not on birth. According to him "it was due to good or bad Samaskars, associations, training, character etc; that the Varna of every individual was determined."[10] There is in Vedas and old scriptures no such thing as untouchability due to birth :—

> *"Uncleanliness makes every person untouchable, whether born in a Brahmin, Kshattriya or Vaishya family, while cleanliness makes every person born in a Sudra family touchable."*[11]

According to him, cleanliness and touchability are co-related terms as cause and effect of the same conditions. There is no untouchability inherent in the bodies of persons so long as they are clean.

All the four Varnas being based on 'guna', 'karma' and 'Svabhava' are different parts of the one and the same Hindu polity and are absolutely necessary for the whole machinary of civilised life of the Indian Nation. Varnas based on 'guna', 'karma' and 'Svabhava' are to be found in all other civilised nations in one or other form :—

> *"What we call a Brahmin is the missionary class in England; what we call a 'Kshattriya' the military class in England; what we call*

10. Light of Truth Chapter IV 18-23.
11. Sarda, H.B. - Dayanand Commemoration Volume p 189.

> *'Vaisya' is the trader class in England; and what we call a 'Sudra' is the labour class in England.*"[12]

According to Swamiji out of the four brothers born of the same parents one can be a Brahmin, the other a Kshattriya, the third a Vaisya and fourth a Sudra according to his own individual profession and qualifications. There are proofs of such situations in the Rig Veda.

Thus we have found that while Swami Dayanand denounces outright the prevailing caste system, he is on principle opposed to the modern socialism, in which the individual has been consigned a very insignificant place and society is all in all.

Dr. Radhakrishanan has given a vivid description of the situation in his 'Religion and society.' "Socialism deprives man of his liberty, while 'Varna-Vyavastha' gives him full choice, (Vri वृ to choose)."[13] 'Democracy,' says Radhakrishnan, "is an expression of the faith in man and his right and duty to perfect himself, to govern himself and to build a society in which self-perfection is possible."[14] Thus Varna-Vyavastha is the solid rock on which democracy can be built. Socialism makes us :—

> "*Behave like performing animals, animated dolls. The soul gets anaesthetised and we have faces without features*[15]
>
> "*We do not make history, but are made by it The leaders use all the modern means of compulsion, of excitement and suggestion to throw the masses into subjection.*"[16]

"Is this the sacred heritage of freedom ?" Asks Dr. S. Radhakrishnan. Swami Dayanand's reply would be an emphatic

12. Ibid p 190.
13. Ganga Prasad Upadaya - Philosophy of Dayanand p 463.
14. S. Radhakrishnan - Religion and Society p 55.
15. Ibid. p 57.
16 Ibid. p 58.

no. You can call it scientific salavery w hich is worse than savage salavery. An enslaved savage struggled. His body was the slave and not his mind.

> *"A socialist of modern times loses his individual self. The building of personal character is of no importance to him."*[17]

Varna-Vyavastha And The Educational System

The one pertinent question that faces the leaders of modern India is, how can we bring into existence the Varna system as advocated by Maharishi Dayanand ? Of course, at present we have no way of knowing who is by nature fitted to be a Brahmin, a business man, a soldier or a technician. There are no reliable tests to this effect and even if we had such tests, we cannot force people to choose one vocation or the other. "In Vedic times also, every young person, while he was receiving education in his Guru's Ashram, was expected to discover his own aptitudes and choose his work accordingly. No one was compelled to take up one occupation or another."[18] In modern society a person in most cases does not get an opportunity to select a vocation of his own liking.

According to the requirements of Varna-system two things may have to be done, ample provision for education of all kinds, liberal, technical, commercial and then to provide education to each person according to his special aptitudes and capabilities. A thorough planning would be necessary for this purpose. It is not difficult to calculate the number of all jobs and avenues of employment in the state at a particular time, including requirements for the tasks of agricultural production.

Having done this, the young people are to be educated for all these various jobs according to their natural abilities as shown

---

17. Ganga Prasad Upadaya - Philosophy of Dayanand p 464.
18. Bhadhur Mal - Dayanand A Study in Hinduism p 185.

in their tastes and preferences. It goes without saying that planning always presupposes the control of population on the basis of available resources in the country. This is essential for any successfnl planniug.

Along with the choice of a right vocation, there goes the spirit of selfless dedication, which 'Sevadharma' (सेवाधर्म) lays upon an individual. This is the second requirement of the system of Varna. We have to regard our work, as our humble contribution to the service of our community, a devout offering of our worship at the divine altar. On account of lack of planning, there is competition alround instead of a desire to serve. The profit motive naturally drives out the service motive. "The ideal of Varna Dharma is that each person is to work for the good of the whole."[19] All occupations, if they are really useful, are equally good means of service to society. Along with this also goes the idea of an equitable distribution of income to the various occupations, keeping in view the peculiar circumstances and the needs of the people engaged in their occupations. This seems to be idea of the Varna Dharma which Dayanand had in mind and which hanted to propagate and which we can imbibe in our national system of education, inorder to make the foundations of budding demoeracy in India stable and strong.

What room for doubt and what for sorrow
Can there be in him who knows that all
Spiritual beings are the same in kind,
differing only in degree."

—Sri Krishna.

---

19. Ganga Prasad - The Inner Man and Other Lectures on Arya Philosophy p 34.

"When the history of India's growth comes to be written, that high rank will be adjudged to the naked Fakir-Dayanand Saraswati."

—Sir Jadunath Sarkar.

"The greatness of Gandhiji was no sudden, blinding greatuess, but the greatness of an ordinary man who, through a long process of trial and error, aspiration and endeavour, achieved a greatness indubitably his own."

—K. Srenivasa Iyengar.

Pity the nation that is full of beliefs
and empty of religion.
Pity the nation that wears cloth
it does not weave,
eats o bread it does not harnest,
and drinks a wine that flows not
from its own wine-press.

—Khalil Jibran

11

Dayanand And Gandhi As Educationists

The Mahabharta marks the turning point in the history of India. In the pre-Mahabharta period, religious teaching, learning war, state craft were not confined to any particular class. Brahmins were not only philosophers and teachers but also warriors; for instance, Parasuram and Drona: and the Kshtriyas were not only warriors but great philosophers and teachers posssssing the highest spiritual attainments. Vishwamitra, King Janak, Aruni and Lord Krishna are examples. After the Mahabharata the national life began to ebb, and the prosperity and culture of India received a check. Several religious teachers and thinkers arose and some of them have illumined the horizon of Indian thought and life. "Of all the eminent men who flourished in India in the 19th and 20th century A.D., have not only enriched Indian thought and life, but have influenced the lives of men outside India, two stand pre-eminent, Maharishi Dayanand and Mahatma Gandhi."[1]

It is a notable fact that in one country—the Nineteenth century A.D. India gave birth to two such greatmen as Dayanand Sarswati and Mohandas Karamchand Gandhi. Both in Kathiawar, on in Tankara in 1824 A.D. the other at Rajkot in 1869 A.D. Both are among the great men of the world. Time

1. Har Bilas Sarda - Life of Dayanand Saraswati p vii.

alone will show how greatly and in what way each influenced humanity.

"The poverty and the political subjection of India distressed them both. and the afforts of both have been directed in making India free and prosperous. Mahatma Gandhi's prime objective is political cum edecational and Dayanand's spiritual and therefore universal.

With vision given to the greatest amongst the builders, Dayanand discovered the rock, the solid rock; it was this rock on which the structure of Aryan civiiization and culture bad been built by our forefathers. "Dayanand tried to build the national edifice of India which would not only be strong, stable and enduring, but a heaven of happiness and peace to the world at large."[2]

Sir Aurobindo says: "The essential is that he (Dayanand) seized justly on the Veda as India's rock of ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nationhood."[3] Dayanand found in the Vedas, the perennial spring not only of national inspiration but of human happiness.

A close student of Mahatma Gandhi's teachings will however find that they are mostly the same as Dayanand's teachings. Political Independence was one of the first objectives of Dayanand Indeed he was the first man to use the term *Swaraj*; he was the first to insist on people using only *Swadeshi* things. He was the first to denounce the present caste system based on birth. He condemned untouchability as being against the teachings of religion and justice. He was the first to recongnise Hindi as the national language of India.

Dayanand laid the greatest stress on Brahmacharya. He

2. Har Bilas Sarda - Life of Dayanand Saraswati p exxi.
3. Shri Aurobindo Ghose - Swami Dayanand Saraswati p 12.

taught that hatred begets hatred and violence is no remedy. Love and patience alone can conquer hostility. Mahatma Gandhi acknowledges that "among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."[4]

Gandhiji lays greate stress on non-violence or Ahimsa and the use of khadi. He insists on every man and woman to take to spinning. He has extended the use of non-violence to all fields of life, including the political and educational. "When it is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts."[5] Non-violence is not for Gandhiji a negative attitude. It is positive and dynamic. As Dr. S. Radhakrishnan put it, "It is not-resistence or submission to evil. It is resistence to it through love."[6] Dayanand accepts the principle of Ahimsa as taught by Indian seers and thinkers who do not wholly discard violence. As Sri Krishna, in the Bhagwad Gita calls on Arjuna to fight and destroy evil, so does Dayanand call on all to resists evil. Mahatma Gandhi also believes that "Non-violence is a weapon to be used only by the strong but not by the weak."

While Gandhiji devoted himself primarily to freeing the country from the yoke of Britain, Dayanand devoted himself primarily and chiefly to emancipating mankind from the thraldom of ignorant beliefs and superstitions. "Dayanand's aim was to make the people of India physically, intellectually and spiritually strong, and by lifting them to a higher moral and spiritual plane, enable them not only to achieve political independence but to take the torch of truth and freedom to all parts of the world, and to make all men realize their true relationship with one another as sons of the same father."[7]

Dayanand was the first to teach Indians that they are a great

4. Dayanand's Commemoration Volume p 1.
5. Harijan, 5-9-1936.
6. Dr. S. Radhakrishnan - Mahatma Gandhi p 353.
7. Har Bilas Sarda - Life of Dayanand Sarswati p CXXIII.

nation, inheritors of the highest human culture and thought, and descendants of great men of action. The mass political awakening in India is Mahatma Gandhi's work. He has carried politics to the door of every home in the country. Before him, political work was confined to the intelligentsia; he has made politics the business of every man and woman alive.

"Prof. Max Muller says that philosophy is the persuit of the learned in Europe, but that in India it is discussed in the streets of every town."[8] Mahatma Gandhi by his work has made very Indian think of and talk politics in the towns as well as the villages. The soil, however was prepared to great extent by Dayanand's incessant work in the country.

Another distinctive contribution of Mahatma Gandhi in the cause of political enancipation of India is the courage and the spirit of resistence he has infused among the people. "After centuries of stagnation, life in India felt the first stirrings when Dayanand began to infuse his own courage and will powers into the masses."[9] Mahatma Gandhi by personal example instilled this spirit amongst the people. What was regarded at one time as a disgrace is now a source of pride. This transformation is due to Mahatma Gandhi's example and work, the result of his *tapasya*. He is the first to introduce the use in political field of the weapon of non-violence and passive resistence Hitherto employed only by individuals in social or domestic life.

Swami Dayanand was great—great in many ways. He was a born leader—a giant among men. "A seer, a saint, and scholar, he was not merely a Yogi, but a man of action."[10] His services to the Indian nation are writ large in the pages of history, his services to the humanity, the world will recognise one day and then assign to Swami Dayanand the place among world teachers which he deserves and which properly belongs to him. He

---

8. Har Bilas Sarda - Life of Dayanand Sarswati p CXXIII.
9. Ibid - p CXXIV.
10. Sarda, Har Bilas - Dayanand Commemoration Volume p 129.

showed us the right way to get rid of our weakness, to grow powerful, and to fulfil the great mission entrusted to us by God. He roused a lethargic people, he infused new life into dead bones of India. Like Mahatma Gandhi, his contribution in the field of education are of fundamental importance.

In the first place, he believed that a true and sound system of education should have for its goal, the religious and moral welfare of the young. Consequently, according to him like Mahatma Gandhi, religious and moral training was the foundation on which the educational edifice ought to be built. Every aspect of human life in the Sarvodaya Samaj must be imbued with religion. for according to Mahatma Gandhi.

> "*Life without religion, I hold, is life without principle, and life without principle is like a ship without a rudder; and just as a ship without a rudder will be tossed about from place to place and never reach its destination, so will a man without this religious backing, without that hard grasp of religion, be also tossed on this stormy ocean of the world, without ever reaching his destined goal.*"[11]

Character building, of which we hear so much in these days, occupied a prominent place in his scheme of education, but he held that true character building was not possible unless boys and girls were taught their duty to God and man.

Secondly Swami Dayanand preached that a long course of 18 years' hard study—say from 7 to 25 demanded a store of energy and vitality in the young which it was impossible for them to possess without enforcing on them a life of celibacy and insistence on chastity and Brahmacharya. "This Brahmacharya was

11. Mahatma Gandhi - Ethical Religion p 56.

the glory of the Indian system of education, the stress laid on it by Swami Dayanand is unique and unparalleled in the history of any other country and nation."[12] Gandhiji was an ardent lover of the Gurukul system of education. "He held the same old ideal at the back of his mind, while he started the Phoenix Settlement, the Tolstoy Farm, the Sabarmati Asharam and the Sevagram Ashram."[13] It should, however, be borne in mind that there is a fundamental difference between Gandhiji's ideal of manual training and the one laid down under the ancient Gurukul system as advocated by Maharishi Swami Dayanand.

"Gandhiji believes in education through manual training; in the Gurukuls there was education plus manual training."[14] Both Gandhi and Dayanand preached and practised the ideal of plain living and high thinking; both enjoined Brahmacharya as an essential condition of student life; both preached the gospel of love and service and both laid down self realization as the ultimate goal of life and education.

Thirdly, practical personal hygiene and physical development was an essential part of Swami Dayanand's scheme of education. "The boys were made to put into practice the rules of hygiene then, they cram the rules of hygeine now."[15] He laid great stress on physical development, which promoted long and healthy life. It is now being recognised by western writers that the Hindus could control their energy and store up their energy and refine their energy, largely by their power of controlling their breath or Pranayama. This was one of the reasons why students in ancient times were generally free from anger, resentment and worry. Gandhiji, like Swami Dayanand, laid great stress on personal hygiene and the physical development of the child in his basic scheme of education. Does Gandhiji not say : "Physical

---

12. Sarda, Har Bilas - Dayanand Commemoration Volume p 130.
13. Patel, M.S. - The Educational Philosophy of Mahatma Gandhi pp 58, 59.
14. Ibid - p 59.
15. Sarda, Har Bilas - Dayanand Commemoration Volume p 131.

drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of boys and girls and create in them a real interest in their tuition."[16]

Fourthly, Swami Dayanand's system of education lays great stress on the intimacy of relationship between the teacher and the pupil; the relationship is one of father and son. The boy was to all intents and purposes a member of teachers family. When the boy goes for admission to a school, the teacher, as the ancient scriptures tell us, holds him as dear and near as the mother "a child in the womb." We these days generally complain of the low level of inteltectual development reached by our students; what else can we expect when a wide gulf separates the student from the teacher ? We know that secret of success of a Cambridge and Oxford man is the personal touch between the tutor and the ward. In the same way Gandhiji also wanted to establish the contact between the teacher and the taught in his basic scheme of education. He says that the success of basic education depends upon the "selfless teacher." "The smritis enjoined that the student should live under the direct supervision of his teacher, whom he was supposed to hold in high esteem. Great teachers like Buddha and Apastamba enjoined their followers to show high reverence for their teachers."[17] Again M.S. Patel says, "that the Gurukul system was very valuable in so far as a direct personal and continuous contact with the teacher of noble character helped to mould the mind of the learner during the most impressionable period of his life."[18] It also served to make, "all stndents more resourceful and self-reliant and acquainted with the ways of the world."[19] Gandhiji like Swami Dayanand was an ardent lover of this system of education where teacher and taught worked and lived like father and son.

16. Harijan, 11-9-1937
17. Patel, M.S. Educational Philosophy of Mahatma Gandhi p 58.
18. Ibid - p 58,
19 Dr. A.S. Altekar - Education in Ancient India p 32,

And, fifthly, Swami Dayanand laid emphasis on Hindi being made the medium of instruction. He felt, as most educationists like Gandhiji have begun to feel today, that foreign language as a medium of instruction was a handicap, a dead weight, which retarded the growth of the Indian boy's mind. "He was not conservative in any sense of the term; he favoured Indians going abroad in quest of knowledge; crossing the seas had no terror for him. He said that knowledge should be gathered from all corner and sources."[20] But with all this he felt that a sound system of education was one which made a student feel, proud of his language, his country, proud of his nation's past, proudof her glory. This according to him, could never be achieved if Hindi and Sanskrit were relegated to the background.

While Gandhiji was in South Africa, it had been his conviction that Indian parents who trained their children to think and talk in English from their infancy betrayed their children and their country. "They deprive them", he writes, "of the spiritual and social heritage of the nation, and render them to that extent unfit for the service of the country. Having these convictions, I made a point of always talking to my children in Gujarati."[21] It was in 1908 that Gandhiji first gave a formal cxpression to his views on the place of English in our life and education. He said.

> *"To give millions a knowledge of English is to enslave them. The foundation that Macaulay laid of education has cnslaved us. Is it not a sad commentary that we should have to speak of Home Rule in a foreign language? —If this state of things continues for a long time, posterity will—It is my firm opinion—condemn and curse us."*[22]

---

20. Sarda, Har Bilas - Dayanand Commemoration Volume p 13 ,
21. Gandhiji - An Autobiograhy p 30.
22. Gandhiji - Hindi Swaraj pp 65, 66.

Gandhiji holds that every Indian should learn Hindustani, which is a happy amalgam of both Hindi and Urdu. He was convinced that English cannot become our national language. Therefore, he incorporated and laid great stress that the medium of instruction in the basic scheme of education should be the child's mother-tongue.

And, lastly, in Swami Dayanand's system of education, like Gandhiji's Basic Education, the rich and the poor, the high and the low, the prince and the peasant, the high caste and the low caste, all read together, eat together, live the same life, undergo the same discipline. He States, like Gandhiji's scheme of education, of not merely upto the Primary stage but for all the 18 years upto the highest stage. Swami Dayanand's system of education was in the truest sense of term, a democratic. All were equals in the eye of the teacher. There were no grades of tuition fees. "Krishna and Sudama" were the class fellows. And the result of this system of education was, "that, when princes left their Gurus Ashrams, they were manly men of character, fit to rule the state; the lowest had opportunities to rise to the highest scale in society."[23] Separate chiefs, colleges or public schools have like Gandhiji's Basic Education, no place in Swami Dayanand's scheme of education.

Swami Dayanand like Gandhiji lived upto these teachings and taught by example, not merely by precept. Religion was the breath of his life. Brahmacharya was glory of his life; he had a burning love for Hindi and Sanskrit. His devotion to teacher was without a parallel. What is more touching than the last scene when he takes leave of Swami Virjanand ? "His faith, his affection,his patriotism were all known to the Guru, and so when the Guru implored him to go abroad and spread the Vedic truths which he had been taught, Dayanand gave his word of honour to carry out the behest."

---

23. Sarda, Har Bilas - Dayanand Commemoration Volume p 134.

Gandhiji holds that every Indian should learn Hindustani which is a happy amalgam of both Hindi and Urdu. He was convinced that English cannot become our national language. Therefore, he encouraged and laid great stress that the medium of instruction in his Wardha scheme of education should be the [illegible] mother tongue.

As is said, in Swami Dayanand's system of education, like Gandhiji's Basic Education, the rich and the poor, the high and the low, the prince and the peasant, the high caste and the low caste, all read together, eat together, live the same life, undergo the same discipline. The State, like Gandhiji's scheme of education, of not merely upto the Primary stage but for all the 16 years upto the highest stage. Swami Dayanand's system of education was in the truest sense of term, a democratic. All were equals in the eye of the teacher. There were no grades of tuition fees. Krishna and Sudama were the class fellows. And the result of this system of education was that when pupils left their Gurus' Ashrams, they were manly men of character, fit to rule the state; the lowest had opportunities to rise to the highest scale of society. [illegible] Separate crafts, colleges or public schools have like Gandhiji's Basic Education, no place in Swami Dayanand's scheme of education.

Swami Dayanand like Gandhiji lived upon these teachings and taught by example, not merely by precept. Religion was the breath of his life. Brahmacharya was [illegible] in his life, he had a burning love for Truth and Sanskrit. His devotion to teacher was [illegible]. What is more touching than the last [illegible] of Swami Virjanand [illegible] His faith, as [illegible] were all turned to the Guru and so when the Guru inspired him to go abroad and spread the Vedic truth which he had been taught, Dayanand gave his word of honour to carry out the behest.

---

1. Sarda, Har Bilas – Dayanand Commemoration Volume p. [illegible]

"Bow your heads before the great,
Lifting it when times beseem,
And prosperity will flow
Ever onward, like a stream.'

—Panchatantra

Swami Dayanand
A World View

Roman Rolland :

"He was a luther fighting against his own misled and misguided church of Rome; and his first care was to throw open the wells of Holy Books, so that for the first time his people could come to them and drink for themselves."

Madame Blavatsky :

"It is perfectly certain that India never saw a more learned Sanskrit Scholar, a deeper Metaphysician, a more wonderful orator, and a more fearless denunciator of any evil than Dayanand sincc the time of Sankaracharya."

Dr. James H. Cousins D. Litt :

"I have observed during my travels in India, the effects of Swami Dayanand Saraswati's influence in earnest efforts to vitalise life in India with the Vedic ideal, which for thirty years has been a fundamental influence in my own life and in that of Mrs. Cousins; and for this much needed service to India and the world, I offer our joint homage to his memory.

Dr. L.D. Barnett, British Museum, London :

"I appreciate the greatness of the work performed by Swami Dayanand Saraswati."

Baron H. E. Hayashi, Tokyo, Japan :

"The great figure which India has produce."

J. Ramsay Macdonald :

"He was a limb of the church militant; austere, independent, dogmatic and puritanical was his character and he imparted those qualities to his followers."

Dr. Sten Konow, Sweden :

"The Swami never got tired of preaching that in reality, Vedic religion is apt to satisfy the cravings of modern man and to give him strength in the struggle of every day's life and that the ancient Vedic civilization can be revived and lead to a national renaissance."

Dr. M. Winternitz, L.L D., Czechoslovakia :

"If the founder of the Arya Samaj had done nothig else but rouse his followers to a vigorous fight against the folly and dangers of the modern caste system, he would deserve to be honoured as one of the great leaders of men in modern India."

E. F. Harris, Ajmer :

"However high the name of Swami Daoanand stands as a teacher of religion, it is as one of India's greatest benefactors as a social reformer that he will go down in history."

Rev. C. F. Andrews :

"In his (Swami Dayanand's) own unique personality he actually re-capitulated the Vedic life. He embodied it in himself: he made it vital and actual for others."

Dr. R. L. Turner, London University :

"Whatever one may think of the correctness or otherwise of Swami Dayanand-s interpretation of many Vedic passages, one cannot with hold one's admiration for a man whose work perhaps more than that of any other individual has helped to make India

conscious of itself as a unity with some distinctive contribution to make to the culture of the world as a whole."

Sir Sayad Ahmad Khan, Founder Of Aligarh University :

"Swami Dayanand Saraswati, was a profound scholar of the Vedas. I was very well aquainted with the late Swami Dayanand Saraswati, and I always showed great respeet to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him, ...in any case he was such a great man as has no equal in India."

H. E. Rahemzadah Safavi, Persia :

"Dayanand Saraswati whose valuable services in the cause of Hindu Religion and uplift of his nation in the moral and social domain are too great to be fully described."

Mahatma Mohandass Karamchand Gandhi :

"Among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."

Dr. Rabindra Nath Tagore :

"With a clear sighted v sion of truth and courage of determination he preached and worked for our self-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India."

Sri Aurobindo :

"Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things."

K. M. Munshi :

"Dayanand Saraswati was the first great architect of modern India. His learning was stupendous, and his chcracter great."

Dr. Radhakumud Mukerjee, Lucknow University :

"Swami Dayanand was atonce one of the makers of modern India and one of India's last Rishis."

Sir Jadunath Sarakar :

"When the history of India's growth comes to be written that high rank will be adjudged to the naked Fakir, Dayanand Saraswati."

Dr. Kalidas Nag, L.L.D.; D. Litt, Calcutta University :

"The limpid current of unity came to be choked so often under the historical debris of diversity, but our great spiritual teachers and leaders have ever attempted to rekindle our ancestral memory of unity through milleniums. Swami Dayanand Saraswati was such a leader."

Dr. Sir Gokal Chand Narang :

"Swami Dayanand Saraswati was one of the greatest men of India and the greatest of his type. It is really remarkable that all the present day activities of Swadeshi and the crusade against untouchability, caste, etc. were all anticipated by Swami Dayanand Saraswati."

Mrs. Rameshwari Nehru :

"In history he will be known not only as a religious former, but as one of the fathers of the great renaissance and the founder of modern Panjab."

Principal Devi Chand :

"Great is the debt we owe to Dayanand the Yogi, thinker, seer, prophet, creator, reformer and philosopher."

N. K. Sidhanta, Lucknow University :

"Dayanand is parrallel to Luther, that whereas Luther's cry was "Back to Bible", his was "Back to Vedas."

Saroladevi Chaudhuri, Calcutta :

"Freedom of thought and action was his watchword : Equality of man he preached from the housetops. ...A superman of superb heart and head and body was this Swami, with a piece of loin cloth only as his whole worldly possession."

Amar Nath Jha, Allahabad :

"Together with Raja Ram Mohan Roy, Swami Dayanand has the distinction of modernising the ancient religion of Hinduism. In the Panjab and the united provinces especially, it is difficult to exaggerate the extent and depth of the impression produced by his teachings."

Hari Krishna Kaul, Lahore :

"There can be no doubt that Swamijs was a great scholar and a reformer of very strong personality."

Mehr Chand, Jullundur :

"The spirit of Dayanand's teachings is the spirit of freedom. Let the youth of the country imbibe it."

H P. Mody, Bombay :

"Swami Dayanand was the first great Indian to advocate the revival of Indian industries, of which the hand-loom industry was the most important."

Banarsidas Chaudhari, writes :

"Freedom of thought and action, [illegible] word Equality of man he preached from the house-tops [illegible] of [illegible] heart and head and body [illegible] Swami [illegible] as his worldly possession."

Amar Nath Jha, Allahabad :

Together with Raja Ram Mohan Roy, Swami Dayanand has the distinction of rediscovering the ancient religion of Hindus. In the Punjab and the United provinces especially, [illegible] evidences the extent and depth of the impression produced by his teaching.

Hari Kishan Kaul, Lahore :

There can be no doubt that Swami Dayanand was a great scholar and a reformer of very strong personality.

Mehr Chand, Jullundur :

The spirit of Dayanand's teachings is the spirit of nationalism. Let the youth of the country imbibe it.

H. P. Mody, Bombay :

Swami Dayanand was the first great Indian to advocate the revival of Indian industries, of which the hand-loom industry was the most important.

"The wheels of fate will some day compel the English to give up their Indian Empire. But what kind of Indian will they leave behind? What stark misery? When the stream of their centuries administration reins dry at last, what waste of mud and filth they will leave behind them."

—Rabindranath Tagore.

13

Conclusion

"I offer my homage of veneration to Swami Dayauand, the great path-maker in Modern India, ...who with a clear—sighted vision of truth and courage of determination preached and worked for our self-respect and vigorous adjustment of mind that could strive for a harmonious adjustment with progressive spirit of modern age and at the same time keep in perfect touch with that glorious past of India, when it revealed its personality in freedom of thought and acion, in an unclouded radiance of spirltual realisation."

July 15, 1933 —**Rabindranath Tagore.**

In this complex world of Atomic age, total war moral and ethical degeneration, when everything which we in the East value most is in danger of total annihilation and of being engulfed in a tide of barbarism; when the spread of materialistic idiology has construcuted to undermine the sense of eternal values, when the forces of disintegration are active in the country; when the very existence of Bharatvarsh, the land of philosophers, Rishis and Munis is in danger due to uncalled for aggressions, from neighbouring countries there is no need to argue that education for

reconstruction and national and emotional unity must be based on sound philosophy—which seeks to transform 'the man the brute' into 'man the God'. We find a ray of hope and a beam of light in the darkness all round us, and that is in Swami Dayanand which gives us the true philosophy of education.

After all, what does Maharishi Dayanand's greatness consist in ? The world has produced many men with keener intellect, but few with courageous, fearless and kinder heart. Herein lies the secret of Dayanad's greatness. He was born in orthodox family and the times were very strange, when moral values and the dignity of the human person were at a discount. It was all the time of such moral crisis that Dayanand set to himself the arduous task of re-awakening India and the world to the need for a set of new values, which alone would save it from the impending disaster. He battled almost single handed against the massed forces of evil, reaction and fanaticism and superstition, and pulled the tempest-tossed boat of Indian culture to peace and safety.

> *"Greatmen are the fire-pillars in this dark pilgrimage of man-kind: they stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what still may be, the revealed, embodied possibilities of human nature."*
>
> **—Thomas Carlyle.**

Greatmen are pillars of light to light up the path of man in this life : their lives and their work serve as guides to men to enable them to traverse the passage of life in this world in safety and peace. They are the divine and never-failing embodiments of knowledge of the good that there was in the past and they reveal in an unmistakable manner what mankind in future may be, and to what height of greatness every man may rise. Greatmen are the living illustrations of the noble elevation to which humanity will eventually rise in the future. Dayanand was in this sense of the term, a perfect example of a greatman.

"Greatmen seem to be part of the infinite,
Brothers of the seas and the mountains."

—Colonel Ingersoll.

Greatman, possessing in a greater measure the qualities that distinguish man from animals, help us to realise infinity in their greatness. As the skies, the seas and the mountains transcend our physical vision and appear to us to have an end, so do greatmen transcend our mental vision and their proportions fade into infinity. The greatmen not only elevate the moral and spiritual life of man, but bring into being, ideas and forces that control and regulate in a great measure, the ordinary day to day life of peoples, and permanently affect their outlook and their ideas. The influence of greatmen is lasting, as the influence of the seas and the mountains.

Greatmen are not all fashioned after one pattern. Every one has an individuality of his own. There is no single standard by which to measure them all. No one in this world can remain uninfluenced by the environment in which he grows up: and the environment never being the same, different people develop different qualities and in different measures.

One generally accepted standard used in judging greatmen, however, is the good they have done to the world, the extent to which they have helped the masses, the level of happiness and prosperity to which they have raised mankind, the intellectual and spiritual advancement of the peoples of the world they have brought about. It is this standard that reminds one of the dictum that greatmen are part of the infinite. While heroes extort admiration and furnish inspiration; poets, thinkers, and philosophers win gratitude and affection, mankind offer their reverence, love, homage and adoration to the regenerators of people like Lord Krishna, Lord Buddha, and Lord Jesus. Swami Dayanand Sarswati belonged to this small number of chosen few. These men represent the highest and the noblest in humanity; they have reached the summit of human glory and greatness.

"Beauty", sang a poet; "Is in the beholders eye".

Likewise the message of a great teacher reaches only the hearts which are prepared to receive it. So it was with Maharishi Dayanand's teaching in life time. So it is with it now after his death. It is rightly said that it takes a hundred years to discover a greatman, another hundred to understand him and still another hundred to put his teachings into practice.

What place will the world ultimately assign to Maharishi Dayanand ? It is impossible for us to pry into the future, for that is the privilege of the prophet: but it can be safely predicted that the centuries will hold an imperishable record of Dayanand as one of the greatest guides, teachers, thinkers and benefactors of mankind. Kings and Captains come and go, governors and patriarchs are forgotten, empires rise and fall, but the message of Seers and Rishis lives for ever, enshrined in the hearts of men, revered generation after generation through all time. The world grew dark and fearful, if the lights of such redemeers could be extinguished. The ashes of empires are scattered to the winds in the remorseless march af time, but the great guides and teachers shine as beacon-lights though eternity. They have loved what is right withour expectation of reward and have hated what is wrong without fear of consequences.

We have considered what Maharishi Dayanad stands for and what contribution he has made to world civilization. We shall now outline in brief the constituent features of his philosophy, which, as we have already observed, is derived from the principle of ancient Vedic culture.

> *"Verily, the Sun is the honey of the Gods. The crossbeam for it is the sky. The atmosphere is the honeycomb. The light rays are the eggs. The eastern rays are the eastern honeycomb. The Rig verses are the bees. Rigveda is the flower."*

—Chhandogyopanishad

The Vedas radiated the light that illuminated the world by

teaching those eternal truths and principles that help us to realise the nature and the co-relation of God and man—of humanity and divinity. As we have seen that it was Swami Dayanand who after a hard struggle with orthodox and fanatic Brahman, dug out Vedas from the debris and for the first time throw openthe wells of Holy Books, so that his people could come to them and drink for themselves

> *"In the history of the world the Vedas fill a gap which no literary work in any other language could fill."*
>
> **—Prof. Max Muller**

When the Yajurveda was presented to Voltaire, he expressed his belief that, "the Veda was the most precious gift for which the West have ever been indebted to the East." There is then nothing fantastic ih Dayanand's idea that the Veda contains truth ot science as well as truth of religion. The investigator will even and that the Veda contains other truth of science, the modern world does not at all possess.

> *"Hinduism as a faith is vague, amorphous, many sided, all things to all men It is hardly possible to define it, or indeed to say definitely whether it is a religion or not, in the usual sense of the world."*
>
> **—Jawahar lal Nehru**

The Indians were the original teachers and leaders of mankind. They gave civilization and religion to the world, and their country, Aryavarta (now called India) became the sacred land of civilized humanity. With lapse of time, after reaching the highest, the decline set in amongst them, and gradually they lost the knowledge of the Vedas and the sciences based on their teachings. They forgot the Dharma their fore-fathers had taught to the World. And the term 'Arya' once a term which connoted nobility, culture, and greatness, gave place to 'Hindu', which,

with the progress of time became synonymous with, "the weak and the feeble."

The Hindu Shastras inculcate that truth reasserts itself, that when the salvation of mankind is in jeopardy, a great teacher appears and leads men again towards those eternal springs which give life and vigour.

यदा यदा हि धर्मस्य ग्लानि भर्वतिभारत ।
अभ्युत्थानमर्धस्य तदात्मनं सृजाभ्यहम् ।।
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ।।

[गीता ग्र० 4]

Dayanand saw the world steeped in ignorance and superstition, and without light to guide the path of man and of nation to salvation. His life-long study drove him to the conclusion that the prime cause of degeneration was the neglect of eternal truths taught in the Vedas. He determined to revive their study. He resolved to show to the world that the Vedas did not support superstition, class privileges, sex and caste disqualification and pernicious customs.

> *"A good teacher is one who is willing to learn and to communicate. In the words of Tagore he is a lamp and unless the lamp is burning other lamps cannot be lit."*
>
> **—Hamayun Kabir.**

Those who think Swami Dayanand only as a reformer, they only see a part of the man, not the whole of him. They fail to see that he was not a mere Hindu reformer, but a lover of humanity, a world redeemer and a world teacher. His mission was to uplift all mankind, whether it lived india and followed Hinduism, or in Persia or Arabia and followed Islam, or in Europe and followed Christianity. He loved all mankind, and his aim was to save from degradation and falsehood all men

whether they lived in this country or that. He says in Satyarth Prakash—

> *"I treat the foreigners in the same way as my own countrymen so far as the elevation of the human race is concerned."*

His attention was drawn very early in life to the misery caused by ignorance and egoism, and his quest enabled him to solve the most knotty problems of life, not only for himself but for the world at large. He taught us that human life and personality in whatever form it may be is sacred. Every man has worth and sacaredness as a man. Social justice demands equal treatment and equal opportunities for all. The deeper our insight into human destiny the more sacred does every individual human being seems to us. The consciousness of God-love reveals the beauty of man. He was a great Rishi, the great world teacher and a great social reformer and fighter of organised evil.

> *"Never try to hide the bitter truth with a sweet lie. Be straight forward even if a sword is to pass through your heart. Cling to the naked truth.*
>
> **—Swami Shivananda.**

Dayanand early realised that untruth leads to error and sin, and entails sorrow and suffering. He also realised that the world was full of sorrow and suffering because it had accepted untruth, and that it could be saved only by bringing it back to the citadle of truth. In search of truth he underwent strict discipline, led a life of true Brahmacharya and suffered untold sufferings. Socrates one of the greatest of men, great mentally and great morally, great in thought and great in courage, drank the hemlock calmly and courageously and did not give way to weakness and despair; likewise for the sake of truth Dayanand bore the intense sufferings caused by poison at Jodhpur bravely and without a ward of sorrow or weakness escaping him, and with unshakable belief in God, said with his last breath, "Thy will be done." Truth was the breath of life. He accepted truth whatever the cost, and

held fast to it. He hated shams, despised hypocricy, and refused to tolerate untruth.

> *"Man's triumph will consist in substituting the struggle for existence by a struggle for mutual service,"*
>
> —**Mahatma Gandhi.**

Swami Dyanand dedicated his life to the service of mankind by fighting untruth and planting the banner of truth on a pedestal visible and accessible to all. He had a tender heart. It was full of pity for the people around him, who led wretched and miserable lives. He devoted his whole life, his time and energy to their betterment. He gave no thought to his own comforts or his personal welfare.

It is not possible at the present time for the authors to assign Swami Dayanand Saraswati his true place in history. Dyanand, as stated before, was one of the great teachers and redeemers of the world like Krishna, Buddha and Jesus. Time however, is not yet for assigning Dayanand his true place among them, Dayanand was a profound Scholar. His supreme place in the field of knowledge of Vedic literature was undisputed and unquestioned. Both Lord Jesus and Dayanand tried to redeem the people. Both loved them and served them. Both had to give up their lives at the altar of the service of humanity. Lord Jesus was crucified : Dayanand was poisoned. Buddha and Dayanand spent a large part of their lives in search of truth, and at last finding it, gave up the rest of their lives in proclaiming it and making it accessible to all. Both loved humanity and were full of pity and compassion for the faults, the follies the foibles, the fatalities of men. Both were incarnations of merchy and forgiveness Dayanand declared that he had come to the world to break the chains of slavery, and free mankind from error, superstition, ignorance, domination of all kinds, ecclesiastical, social and economic. Both Buddha and Dayanand were products of pure unadultraded Indian Culture and Indian thought and owed nothing to other civilization, cultures or religions.

"When the mind grapples with a great intricate problem, it makes its advances step by step, with but liitle realization of gains it has made, untill suddenly with an effect of abrupt illumination, it realizes its victory."

—H.G. Wells

14

Suggestions

Swami Dayanand was great—great in many ways. He was a born leader—a giant among men. In the words of Madame Blavatsky, "India never saw a more learned Sanskrit Scholar, a deeper metaphysician, a more wonderful denunciator of any evil than Dayanand, since the time of Sankaracharya." A seer, saint, and scholar, he was not merely a Yogi', but a man of action; it is this feature of his character which appeals us the most.

And this hero of action, fought and worked in many fields like many other great men, he was reviled, stoned, persecuted—even poisoned to death. He saw far ahead of his times: his vision of the future was clear; his diagnosis of the ills from which the Indian body politic suffered was perfect. We realise now that the remedies he prescribed are the only ones needed to purge the nation of its evils and cure it and make it healthy and strong. He showed us the right way to get rid of our weakness, to grow powerful and to fulfil the great mission entrusted to us by God.

The dawn of independence ushered in a new era of national reconstruction. The reconstruction is to take place on three fronts viz. (I) Culture (II) Defence and (III) Industry and Agriculture. This roughly corresponds to the ancient Indian national objectives of strengthening the three classes of people namely the Brahmanas (or the learned scholars for the promotion of culture); the Kshatriyas (or the warrior class for the defence of the nation against foreign invasion) and thirdly Vaishas

(or the persons engaged in agriculture, industry and commerce). The strength of the nation depends on the promotion of Indian cultural civilization, strengthening the defence forces and furthering economic prosperity. Education has vital role to perform on all the three fronts. Keeping the spirit of the educational philosophy of Swami Dayanand inview, the authors may discuss the role of education for national strength and prosperity from two angles viz. the qualitative and the quantitative.

QUANTITATIVE ASPECT OF EDUCATION

From the quantitarive side, our immediate target should be mass education and cent percent literacy. True democracy which depends upon adult franchise and the right exercise of vote cannot function without cent percent literacy. No amount of national consciousness can be visualised among illiterates. From this point of view we shall have to heighten our efforts in the direction of compulsory primary education, women education, social education and rural education.

In the field of elementary education, compulsory primary education drive is the dire necessity. Inspite of the recent efforts for increasing the enrolment of school going children of the age group 6-11; in number of states, we can expect not more than 80% children of this age-group to attend primary schools at the end of Fifth Five Year Plan. We should better accelerate our pace, and for this we shall have to provide more finances. It may be recalled that in our national budget, education does not figure as prominently as it should. We spend only 3·5% of our national budget on education. Combining the central and the various tate budgets, we spend not more than 9% on education. We can estimate our shortcomings when we compare the education budget of our country with that of the advanced countries of the West which spend not less then 25% of their national budget on education. For complete mass education, we shall have to pay more attention to the elementary schools, production of

standardised text-books and their free distribution, arrangement of mid-day meals and enforcement of compulsory primary education act.

In the field of women education, even the proposals of the National Council for Womens' Education cannot lead us far. The council proposes enrolment of only 50% of girls of the age-group 6-11 in six states of Kashmir, U. P., Rajasthan, M. P., Orissa and Bihar; and 60% in the remaining states. In the years to come we need to moblise the potentialities of the womenfold constituting half the population to productive activities and for which we cannot wait for and indefinite period until the women are literate.

The same thing can be easily done about our adult population which is mostly illitrate and uneducated. A stronger programme of social education through a number of ageneies i. e. social, religious, cultural, political and governmental, to inculcate national consciousness, national awareness and national preparedness, to orgainse various castes and communities into an organised whole, to mobilise the human resources for national prosperity and above all to dynamise the entire population of the country, needs to be implemented. For purpose of expansion of educational facilities quantitively, we shall have to discovei and utilise greater amount of resources, both from the governmental sector and the private sector.

QUALITATIVE ASPECT OF EDUCATION

1. Redifining The Aims Of Education

In view of ancient Vedic culture and the scheme of studies as propounded by Swami Dayanand, we shall have to redefine the aims and objects of present day education. make thorough planning on sound footing, define the need of religious instruction task of teachers removing of social evils and strengthening the effic ency of teaching.

As already explained at length, the aims of education

should be threefold. Firstly education should aim at the spiritual and cultural advancement of the race. The aims of education should be redefined so as to cater to the spiritual needs of the individual. Opportunities must be provided for the fullest development of innate powers and spiritual starvation should be avoided. "All these years", said, Rabindernath Tagore, "We adorned the cage, but the parrot within lay starving." Fortunately we have an inexhaustible treasure of spiritual food in the teachings of great personages, that we can enlighten all other nations grooping in the dark in the present materialistic quagmire of life. The dire need of the present times is to teach a philosopy of life of action, based on the spiritual and ethical values like truth and love. The goal of life as self realisation should never be considered as an individual enterprise but a cooperative one. Spiritualism in no case teaches inaction, superstition, prejudice or fanaticism. In a philosophy of action. there is no room for fatalism and lethargy. The weak deserve death even at the hands of Gods.

"The cards of life are placed on the table" says Radhakrishnan, "but the success in the game depends more upon the player than upon the cards." Whatever the situation on the international chess board, we shall have to be careful about the pawns we advance. Our suceess and survival depends upon our efficiency, our dynamism and our spiritual and physical strength. The authors believes that we should forsake forthwith a negative philosophy of life that was preached in the later Vedic period, which produced in us an indifference towards life and has been somewhat responsible for our degradation and subjugation to foreign rule.

Hence orthodoxy and superstition must disappear; isolation and exclusiveness must crumble; and this is the task of education. In the words of Swami Dayanand, education is man-making. It is the manifestation of divinity already existing in man. It is enlivening the soul and externalising the light within. Our ancient scriptures say, "arise, awake and realize your best." (उत्तिष्ट, जाग्रत, प्राप्य, वरान्निवाधत ।)

While as the spiritual goal of education at the individual level should be the unfoldment of divinity in man, at the social level, it should be dedication for the society. Education should teach selfless service to the society, so that the society marches forward, along the path of social, economic and spiritual progress. The individual should aspire not his salvation but the salvation of all the members of the socicty and his prayer should be :—

> "*Let all be happy, let all be free from disease and let all have welfare without experiencing any trouble.*"
>
> सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः, सर्वे भद्रानि पश्यन्तु मा कश्चियत् दुःखभाग्भवेत !

As our national strength depends upon the strength of the people, education should build strength in each member of the society. The children of today are the Indians of tomorrow, and hence it is the sacred task of education to build national consciousness and love of Indian culture among the youth. Today we see even graduates really illiterate as regards the elements of Indian culture, Indian thought and Indian art. We must look upon the promotion of culture and cultural activities as part of emotional and aesthetic training to be imparted to the youth.

Indian culture as propagated by Swami Dayanand should infuse enthusiasm and motivation for exploring new fields of scholarship, breaking fresh grounds, conducting research, accumulating knowledge, accumulating knowledge, harnessing scientific discoveries, for the material benefits of the country, and integrating material rejuvenation. It should give zest and energy to work, work hard round the clock with devotion and zeal. It should infuse love of work, for work is the secret of success. It is the running brook that reaches the sea; while as the stagnant waters form only scum and petrify into filth and dirt It should remind us lives of greatmen, great Karamyogis like Lord Krishna and Swami Dayanand who dedicated their lives to the welfare of their fellow-men.

Hard work round the clock and mental alertness should thus be the first requisite of the educational training. The new race should be mentally alert so that each individual is trained to take active part in world politics and understands the polittcal situations on the globe emerging from time to time. This training is to be imparted in educational institutions through rational and mutual discussions as was done in ancient Gurukuls and Rishikuls.

2. Preparing for the National Defence

We have to preserve our hard-earned independence through strengthening our national defence forces. Educational institutions have a vital rolē to perform to provide soldiers to the army. The need of the hour is that each and every Indian should be a soldier, ready to sactrifice his life for his motherland. In the absence of such an attitude of patriotism in the minds of each Indian, a nation has no right to exist in the present world. "God helps those who help themselves." In a wider sense, education must make every Indian physically fit and mentally alert. This can be done only if old institution of Brahmacharya is revived and stressed upon in our educational institutions. It is through observing celibracy that we can keep the morale of the people high during any emergency, so that profiteering, black-marketing, hoarding, rumouring and panic spreading activities can be controlled

3. Responsibility of Planners

The planners in our educational field have a greater responsibility to perform now. They must plan education with all its aspects, giving proper emphasis to science, agriculture, Industry defence and culture. They must mobilise the energies of the young in right direction by providing fruitful employment. They must modify the present curriculum in the light of the present circumstances, by giving spiritual tinge to it which is the need of the hour. In the secondary classes more emphasis must be laid on the geographical features of our country, our cultural history. the biographies and philosophies of our national heoroes, saints and seers; anecdotes of brave soldiers, rights and duties of citizens

and the present demo-ratic fc rm of our Government with speeial reference to Kautalya's Arthshastra and the laws of Manusmrati.

4. Responsibility of The Teachers :

The teacher must respond to the clarion call of duty. His task is far beyond remaining busy with musty text-books and rusty black boards. He has to provide intellectual, spiritual and social leadership. Acting as an ideal for his students; an emblem of high character and a symbol of identification, he must mould the personality of the pupils, so as to make them builders of future India a prosperous and strong India based on ancient Vedic culture, as propounded by Swami Dayanand Saraswati in the 19th and 20th century. The teacher like ancient Acharya's of Gurukuls shall have to work with a spirit of self-sacrifice. While explaining the need for missionery zeal in a teacher, Kalidasa has said :

यस्यागमः केवलं जीविकाय ।
तं ज्ञानपण्यं वणिजं वदन्ति ॥

"Whose knowledge is only for earning bread,
He is a merchant selling knowledge, it may be said."[1]

In the words of Swami Ram Tiratha, the greatest honour to a teacher is 'crucification'. His daily activities, his daily behaviour in and outside the class should vouchsafe for his ideal leadership. He is to emerge his self with the society. His love for his country, passion for work, his untiring zeal, devotion to the noble profession and his indomitable courage must produce in each pupil a gem, a national hero, a sage and a saint like Swami Dayanand; and Mahatma Gandhi; and that is, what is required for our national strength. "Not gold, but men can make, a people great and strong." There is a quotation from Dhammapada :—

1. Kalidasa - Malvikagnimitram.

"Irrigators canalise the waters, fletchers bend the arrows, carpenters carve the wood, wise men fasion themselves."

The responsibility of building our nation strong and prosperous,— depends upon ourselves i. e. we teachers or 'Gurus'. We may have to work day and night. We may have to leave the easy chair and come to the field. We may have to work with hands. Manusmarati says :—

"Verily he is holy who works with hands."

(सदा शुचिः कार्यहस्तः)

It is true that we shall never be able to pay the teachers as we pay lawyers, doctors or engineers. But we can at least compensate for the inadequacy of pay by giving them the social status which is rightly theirs and which teachers in this country had enjoyed from time immemorial. The future of our primary education will depend upon how we solve this yroblem of giving a new social status and prestige to those who will voluntarily embrace a life of poverty in the service of coming generation.

These and many more difficulties there are in the path of our national regeneration, but they are not unsurpassable. The country has a great future and thanks to the inspiring guidance of seers like Swami Dayanand and Mahatma Gandhi, it will realize its divine destiny and be a lighthouse of hope and cheer to the distracted world once more. Says Manusmriti :

एतद्देशप्रसूतस्य स्काशादग्र जन्मनः
स्वं स्वं चरितं शिक्षरेन् पृथिव्यां सर्वमानवाः ।

The wise men of this land will teach the whole humanity.

Keeping all these things in view, may God grant us the devotion to our noble and sacred profession :—

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

"My days among the dead are passed,
Around me I behold,

Where'er these casual eyes are cast,
The mighty minds of old ;

My never-failing friends are they,
With whom I converse day by day.

—Robert Southey.

"Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet uuborn."

—Addison

उद्बुध्यध्वं समनसः सखायः ।
Awake, ye friends with one mind and wisdom.

—Rigveda X, 101, 1.

आरोहणमाक्रमणं जीवतो जीवतो यनम् ।
Progress and march-forward is the goal of every human being.

— Atharvaveda V, 30, 13

आरोह तमसो ज्योतिः ।
Ascend from darkness to light.

—Rigveda

BIBLIOGRAPHY

1. Shri Aurobindo Ghose : Swami Dayanand Saraswati.
2. ,, ,, ,, A System of National Education.
3. Altekar, A. S. : Education in Ancient India.
4. (Swami) Akhila Nand : Hindu Psychology Its Meaning. For The West.
5. Advaita Ashram : Teachings of Swami Vivekananda
6. Bahadur Mal : Dayanand A Study In Hinduism.
7. ,, ,, A Story of Indian Culture.
8. Bawa Chhaju Singh ; The Life & Teachings of Swami Dayanand.
9. Basu, A. N. : Education In India.
10. Brubacher, Johan, S. : Modern Philosophies of Education.
11. Bright, J. S. : Brights Dictionary of Indian Quotations.
12. (Pt.) Chamupati, M.A. : The Ten Principles of the Arya Samaj.
13. (Dr,) Charanjiva Bhardwaja : Light of Truth. (An English Translation.
14. (Pt.) Chamupati, M,A. : Glimpees of Dayanand.
15. (Dr.) Chaube, S.P. : Some Foundations of Education.
16. Cunningham : Pivotal Problems in Education.
17. Carleton Washburne : Whai is Progressive Education.
18. Dewan Chand, M.A. : Life Everlasting.

19. Edmund J Kings : World Percpectives in Education.

20. James S.Ross : Ground Work of Educa ional Theory.

21. Johan Dewey : Democracy and Education.

22. Janki Nath : An Outline of Brahmacharya.

23. K. Janani : The Inner Man and other.

24. Kilpatrick : Philosophy of Education.

25. K. Gupta, M.A. : Standard Book of Quotations.

26. Lala Lajpat Rai : The Arya Samaj.

27. L. Mukherjee : Problems of Administraion in Education in India.

28. Lodge. R. C. :- Philosophy of Education.

29 Mookerji, Radha Kumud : Ancient Indian Education.

30. M. Sudhakar, M. A. : In Defedce of Satyarath Prakash.

31. (Dr.) Mani. R. S. : Educational Ideas and Ideals of Gandhi and Tagore.

32. Mookerji, Radha Kumund: Ancient India.

33. Mahatma Gandhi : Ethical Religion.

34. ,, ,, Hind Swaraj.

35. ,, ,, An Autobiography.

36. (Sir) Percy Nunn : Education Its data and first Principles.

37. Patel, M. S. : The Educational Philosophy of Mahatma Gandhi.

38. Puree, G. S : Theory of Education.

39. Ratna Navaratnam : New Front-ers in East and West Philosophies of Education.

40. Humayun Kabir : Indian Philosophy of Education.

41. Rawat : History of Indian Education

42. Robert, H. Thoulness : The Psychology of Religion.

43. Safaya, Raghunath : 1. Development of Educational Theory and Practice.

44. ,, ,, 2. Principles and Techniques of Teaching,

45.	Safaya, Raghunath :	3. Indian Psychology, 1976.
46.	,, ,, ,, ,,	4. Development, Planning and Problems of Indian Education.
47.	,, ,,	5. Innovations and Latest Trends in Education, 1976.
48.	Saiyidian, K. G. :	Education, Culture and the Social Order.
49.	Sarkar, S.C. :	The Story of Education for All.
50.	Sarda Harbilas :	Dayanand's Commemoration Volume.
51.	,, ,,	Life of Dayanand Saraswati.
52.	,, ,,	Hindu Superiority.
53.	,, ,,	Virjanand Sarswati.
54.	,, ,,	Shankara and Dayanand.
55.	(Dr.) Satya Prakash :	A Critical Study of Philosophy of Dayanand.
56.	(Dr.) S. Radhakrishnan :	Indian Philosophy.
57.	,, ,,	The Hindu view of life,
58.	,, ,,	Mahatma Gandhi.
59.	Shukla. L. R. :	Education for Self Realization.
60.	Suraj Bhan :	Dayanand his Life and Work.
61.	Taneja, V. R. :	Educational Thought & Practice
62.	Upadhyaya, Ganga Prasad:	Philosophy of Dayanand.
63.	,, ,,	The Fountain Head of Religion.
64.	,, ,,	Land Marks of Swami Dayanand's Teachings.
65.	,, ,,	Vedic Culture.
66.	,, ,,	Swami Dayanand's Contribution to Hindu Society.
67.	(Swami) Ranganathananda	Eternal Values for Changing Society. 1971.
68.	(Dr) Prem Nath :	The Basis of Education.
69.	(Swami) Vivekananda :	Education.

70. (Swami) Dayanand : Sanaskar Vidhi.

71. (Dr) Ahuja, R. L. : Philosophical and Sociological Basis of Education.

72. Vaswani, T. L. : Torch-Bearer.

73. Will Durant : The Story of Philosophy.

74. Vishwa Prakash : Life and Teachings of Dayanand.